The Relief Society Magazine

VOL. 47 NO. 8
Lessons for November
AUGUST 1960

With Inner Balm

Alice Morrey Bailey

Sometimes the troubled soul needs solitude
Where pristine waters seek their natural course,
To gain a day's untrammeled interlude
Away from man's complex, impelling force.
The mountain's majesty, the lone wind's mood,
The cold spring, bubbling from its rockbound source,
Can soothe emotion, lave the sense imbued
With pain, and ravel thin the heart's remorse.

For here the mind can turn unbent and free,
In reasoned convolution gain the calm
Of peace — much as the twisted tree
Can heal its ruptured bark with inner balm—
And here renew conviction, will, and then
Return to meet the wondrous world of men.

The Cover: Taxco, Mexico, View From Hotel Victoria
Transparency by J. J. Steinmetz, Free Lance Photographers Guild, Inc.

Frontispiece: Old Cedar Tree at Dead Horse Point, Utah
Photograph by Willard Luce

Cover Design by Evan Jensen

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From Near and Far

I am grateful for the inspiring story about Sister McKay written by her daughter (Emma Rae McKay Ashton) in the June issue of the *Magazine*. For a long while I have wanted to know Sister McKay better, and this article has made her much closer and dearer to me. As a bride of less than a year, *The Relief Society Magazine* has certainly been a blessing. Both my husband and I look anxiously for it at the beginning of each month. I felt that I must write and tell you how much I appreciate it.

—Mrs. Diana Andrus
Inglewood, California

For some time I have been wanting to write and tell you how happy it made me to see the picture of the sweet sisters of Dallas Stake, Fort Worth (Texas), Ward, in the July 1959 issue of *The Relief Society Magazine*. About two years ago we moved to Provo from Fort Worth, and now my husband is attending Brigham Young University. I have missed the Fort Worth sisters very much. Since my conversion to the Church in 1954, I have thoroughly enjoyed *The Relief Society Magazine*.

—Tula Berry
Provo, Utah

I was very touched by the stories "Offerings of the Heart" (by Frances C. Yost) and "With a Song in My Heart" (by Mabel Law Atkinson) both in the March issue of the *Magazine*. Having two small children of my own, I felt that Mrs. Yost's story "hit the spot." The little things children do for us are worth more than the most expensive gift, because we are left with a timeless memory of their priceless thoughtfulness. I am so very thankful for my sweet children. Mrs. Atkinson, in her story, brought out the way so many wives feel at times, and the story helps us to have a little more understanding for those we hold dear. So many people, young and old, look forward to our inspiring *Magazine*.

—Mrs. Deanna Bryant
Snowflake, Arizona

More than we ever expected, people seem to have appreciated the May issue of *The Relief Society Magazine* which featured our mission. All of the *Magazines* are so wonderful and so appreciated throughout the mission.

—Daisy R. Romney
President
Western States Mission
Relief Society

May I take this opportunity to congratulate you on the *Magazine*. The covers are a joy to behold, and all my family appreciate their beauty. The articles and stories are fine, and the lessons are just wonderful. We all enjoy giving the lessons and hearing them. Relief Society has brought us closer to one another.

—Mrs. Elena Neale
Ylamorgan, South Wales

I have now received the February and March issues of *The Relief Society Magazine*. The *Magazines* are really wonderful. Did you see that the story in the March issue was written by President Robinson's mother ("The Fishbite Story" by Dorothy Clapp Robinson, Third Prize Story)? President Phileon B. Robinson, Jr. presided in this mission before President Warner was appointed. Some of the poems and stories in the *Magazine* are so good they almost make you cry. They remind me so much of things that have happened before. How much Grandpa Alleman was like the man in "Grandpa's Red Suspenders," (by Myrtle M. Dean, Second Prize Story, March 1960). I thought of how much he could have told us of old-time stories, and we never took the time to visit with him and listen. —John Alleman
Hameenlinna, Finland

I surely enjoy the *Magazine* here in Guatemala. It takes six weeks for the *Magazine* to get here from Salt Lake City, and I am surely grateful to my Aunt in Idaho for sending it to me as a Christmas present. The Relief Society here is small but always willing and cheerful.

—Marilynne Fitzgerald de Lima
Quetzaltenango, Guatemala

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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The Sixth White House Conference on Children and Youth

Elder Marion D. Hanks
Of the First Council of Seventy

[Elder Marion D. Hanks delivered one of the principal addresses on the opening day of the White House Conference on Children and Youth. —Ed.]

WHEN President Theodore Roosevelt called the first White House Conference on Children and Youth in 1909, he initiated what has become an important tradition in the United States of America. Every ten years since then there has been a White House Conference concerned with the Nation's children and youth. Looking to the new decade ahead, President Eisenhower issued the call for the Sixth White House Conference to convene in Washington in March of 1960, a call responded to by every State and territory in the Nation.

More than 7,600 delegates gathered in Washington at the appointed time. In addition to States and territories, there were present members and representatives of the Supreme Court, the President's Cabinet, Congress, national organizations, Government agencies, and more than 500 international guests. More than a thousand of the delegates were young people from sixteen to twenty-one, roughly the same percentage of that age group as in the Nation's population.

The first White House Conference on Children and Youth fifty years ago concerned itself with dependent children. Subsequent conferences have emphasized child welfare standards, health and protection, children in a democracy, and children and youth at mid-century. One of the milestones in the tradition was the issuance of the well-known Children's Charter of 1930. This year's conference had as its objective "To promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity." Whether or not this objective is realized, and to what degree, is not, of course, dependent on the meetings and speeches and reports and resolutions of the five days in Washington. Great expenditures of time and energy and effort have been made all over the United States for the past two years in local planning and preparation, and the inspiration and enthusiasm engendered by the conference itself is just now beginning to be felt in the local communities, where alone can be accomplished the purposes of the White House Conference.

The results of the research and reporting by local groups and individuals in every State and territory are available in many volumes of useful books, and are observable in the new and renewed effort being exerted in thousands of communities in the cause of children and youth.

WHITE House Conferences have traditionally had several purposes:

To Review present conditions and circumstances affecting children and youth . .

To Report on the studies, findings, and recommendations of local, national and governmental groups, organizations, and agencies.

To Exchange knowledge, ideas, and points of view across professional, geographic, and other special interest lines.

To Evaluate progress and past performance.

To Recommend action for the future.

Obviously, the "resolutions" which came out of various groups in the conference are not the really important thing accomplished. It should be said that criticism against the conference on the score of unwieldiness and the nature of some of the "resolutions" adopted by some of the groups in the closing hours of the meetings is in the main not well founded. Notwithstanding the large numbers present at the conference, arrangements were so carefully and expertly programmed that every participant had more than ample opportunity for expression of his viewpoints in the many hours of small work group discussion. The larger "forums" and "theme assemblies" provided opportunities for the expression of varied opinion by experts and specialists, and the work groups of some fifteen to twenty-five individuals were characterized by free exchange over many hours of meeting together.

While many of the "resolutions" passed by small voting groups do not represent my own viewpoint and, in fact, are directly opposite from my viewpoint and those of many others in attendance, this is not a major issue in evaluating the worth of the experience. Several million citizens participated in activities leading up to the conference. Millions more will be affected by the interest and enthusiasm engendered by the conference. My own experience was that the detailed and demanding preparations, the stimulus of learning and exchanging facts and ideas there, and the great challenge ahead in seeking to serve youth, together, make having attended the conference a most worthwhile and valuable experience.

Members of The Church of Jesus Christ of Latter-day Saints were in attendance from at least seven different States, and many took leading parts in the programs. Relief Society members will be interested to learn that many of the Church's views about home, family, religious participation, parental responsibility and example, church and community youth programs, youth participation, and many other matters were reflected in the proceedings of the conference and in the recommendations. Utah and the Church were represented by some strong and able women who exemplified and presented our views most effectively.

SUBSTANTIALLY, every speaker over the five days of meetings affirmed faith in the family as the central unit and most important agency in our society, and proclaimed that "the integrity of the family is essential to our existence now and in the future." The conference called for "better parental example . . . family discussion . . . quality family relationships . . . proper preparation for marriage . . . family recreation . . . recognition

of the function of the family to carry out its responsibilities to children according to the primary obligation of marriage under God . . . rededication to the unchanging values which give meaning to life — reaffirmation of our belief in the dignity and worth of the individual, and that each child should be enabled to realize his full potentialities."

Participants asked that youth "be given opportunity for leadership responsibilities — that they be given more occasions for participation in art, drama, literature, music, sports, and creative and cultural and social activities . . . that programs for youth seek to heighten their understanding of God and their relationship to him and their fellow men." Radio, television, magazines, and newspapers were encouraged to "devote more space to positive accomplishments of children and youth . . . that emphasis on horror, crime and violence be avoided . . . that respect for life and people be encouraged by truthful portrayals of decency and the good in life . . . and that the public make their opinions known to broadcasters through letters respecting programs."

The motion picture industry was "encouraged to produce and distribute appropriate pictures for children and youth . . . not to exploit subjects such as narcotics and sexual perversion . . . to attempt to portray the solid majority of moral Americans faithfully."

Recommendation was made during the conference that community organizations join forces to "acquaint children and youth with the causes of alcoholism, its effect on health, and related problems . . . to alert adolescents to the increasing evidence of casual relationship between smoking and lung cancer."

During the conference support was heard for religious education, including released time, for greater emphasis in families on family worship and family participation in organized religious activity, and for the affirmation of the importance of personal faith in God and of moral and religious values. Interestingly, the conference called for "renewed manifestation by adult society of ethics, morality, integrity and love of fellow men, as prerequisite to effective juvenile delinquency prevention," and asked that "youth be assured by adult example of a system of definite moral and spiritual values based on religious faith, the dignity of man, and the established laws of society."

The importance of work and of children being permitted to learn to work and to be taught the value of work were emphasized in the meetings.

Working mothers who leave their children when they do not need to do so were criticized and the practice discouraged.

There were many recommendations about education and vocational and employment opportunities, about human rights, the shifting population, about ideals and values in religion, welfare and health services, recreation, handicapped children, juvenile delinquency, community planning and co-ordination of responsible agencies, and on following up the information and experience acquired in conference participation and preparation.

IN summary, while there were some things said and some recommendations ultimately made with which many participants would have little or no sympathy, the overall experience was one of enjoyment and appreciation and enthusiasm. Earnest, sincerely interested adults from all over the Nation met in an honest effort to help the youth. All of those with whom I personally met in the conference were grateful and enthused with what was to be learned and with the animation and motivation available there.

Perhaps one of the wonderful youngsters who attended this conference from Utah summed it up for us better than the rest of us could, when she said "This has been the greatest experience of my life. To see all these wonderful people who are so sincerely interested in serving and helping the youth. When I came here I thought I was grateful and that I loved my family and my country, but oh! I just didn't know!"

Most of us came out of the conference with a strong sense of appreciation for our great heritage of principles, programs, and inspired leadership in the Church which have combined to bless us with what obviously is the very thing for which people from all over the country were seeking. That a number of the members of the Church were privileged to help explain this to many of the participants provided a great missionary opportunity, perhaps second to none in its favorable circumstances and impressive form.

Fathers and mothers and families in the Church have an even greater incentive now to provide the love and leadership and example which our young people need and which the solid majority of them really want.

Day at Galilee

Sylvia Probst Young

On such a summer day as this,
A day of sky blue loveliness,
When sunlight kissed the blue glass sea —
He came to Galilee.

He came when lilies blossomed fair,
When breezes whispered on the air —
He came with quiet, humble grace. . . .
We looked upon his face.

We saw the children at his knee,
We saw him make the blind to see —
The sick, the lame, the poor, oppressed
By him were blessed.

We heard the wondrous truths he taught,
We felt the gentle peace he brought . . .
Among the favored ones were we
Who found the Lord at Galilee.

Alice Ludlow Wilkinson Appointed to the General Board of Relief Society

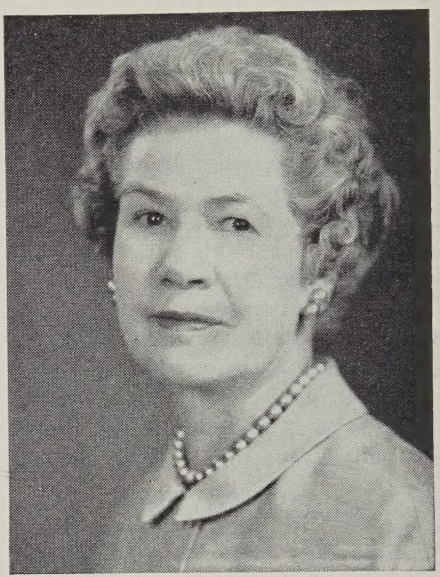
Lyman S. Tyler
Director of Libraries, Brigham Young University

ALICE Ludlow Wilkinson was appointed to the Relief Society General Board, June 1, 1960. Over thirty years of service have given her an abiding love for Relief Society.

Born of pioneer ancestry in Spanish Fork, the eldest child of Nathaniel and Margaret Jones Ludlow, hers was the joyful life normally experienced in Latter-day Saint homes. She met Ernest LeRoy Wilkinson at Brigham Young University. After beginning their careers as teachers, they were married, August 15, 1923.

Both continued to teach in Washington, D. C., to enable Brother Wilkinson to receive his training in law. Theirs was the struggle experienced by countless young couples seeking higher education. Their eldest son was born during student years at George Washington University. Their five children are: Dr. Ernest Ludlow, M.D., Marian (Mrs. Gordon F. Jensen), Alice Ann (Mrs. John K. Mangum), David Lawrence, and Douglas Dwight. There are nine grandchildren.

During almost three decades in the Washington-New York area, the family remained close to the Church. Since student years, Alice has regularly held some Church assignment. She has had positions in the Primary, Latter-day Saint Girls Program, and the Mutual Improvement Association. In Relief Society she served as ward literature class leader and counselor in New York and as ward president under three bishops in Washington, D.C.



ALICE L. WILKINSON

Since returning to Provo, her role as the President's wife has been filled with quiet dignity, but her warmth and devotion have endeared her to faculty and student body.

When the original Brigham Young University Stake was organized, the young women welcomed Sister Wilkinson's appointment as stake Relief Society president. They rejoice in her new calling.

LaPriel Strong Bunker Appointed to the General Board of Relief Society

Zina Y. C. Brown

LAPRIEL Strong Bunker comes to the General Board of Relief Society with unusual qualifications. Her appointment to this position came June 1, 1960. She was born in Salt Lake City to William Hill Strong and Clara Ann Bishop, the youngest of twelve children.

She was married to Bryan L. Bunker in the Salt Lake Temple on April 20, 1923. They made their home in Las Vegas, Nevada, with the exception of two years in Los Angeles, until they moved to Salt Lake City, Utah, in August 1959.

Sister Bunker served as head of the Relief Society in the California Mission when her husband presided over that mission. She had been president of the Moapa Stake Relief Society and had served previously as first counselor to two stake Relief Society presidents. She has served in class leadership in all departments of Relief Society. Her record of nearly thirty years as a visiting teacher is as remarkable as her twenty-eight years as ward and stake organist, which included her position as accompanist for the Singing Mothers.

All this time given to the work of the kingdom has not barred her from being a wonderful wife and mother. Indeed, her first responsibility in this "work in the kingdom" has been to her noble companion and their seven sons, with whom this marriage was blessed. Three of these sons died in infancy.

LAPRIEL S. BUNKER

The eldest son, Bryan Allen, was graduated from the University of Utah. He married Merle Tietjen. Douglas Rich married Carol Rae Brown. He is receiving his Doctorate from Harvard University this summer. Garry, the third son, who is working on his Master's degree at Brigham Young University, married Carolyn Marie Brown. David Sterling, the youngest, will enter the B.Y.U. this fall.

Sister Bunker is truly all that the ideal Latter-day Saint woman should be. Her cheerful and buoyant spirit radiates love and good will wherever she goes. She is beloved by her husband, sons, daughters-in-law, and her eleven grandchildren.

Marie Curtis Richards Appointed to the General Board of Relief Society

Hulda Parker
General Secretary-Treasurer, Relief Society

MARIE C. RICHARDS

MARIE Curtis Richards, appointed to the General Board of Relief Society, June 1, 1960, responds humbly to this new calling with a rich background of training and of service and leadership in the Church.

As a daughter of Lydia Badham Curtis and Heber Willis Curtis, she was born in Salt Lake City, but her childhood and school days were spent in Long Beach, California, where she graduated from the Long Beach Junior College, majoring in law and secretarial work.

Sister Richards has a fervent testimony of the gospel and is a diligent Church worker. These qualities, she feels, are partially attributable to her noble heritage stemming from her great-grandparents, converts to the Church, who lived in a small suburb of London, England. In the early days of the Church there, they accepted the gospel and, in order that their posterity could have a heritage near the heart of the Church, they sent their oldest and youngest sons (the latter Marie's grandfather, then just six years of age), to America with the missionaries.

Her service in the Church has included a mission in the Eastern States Mission, secretary and guide at the Bureau of Information at Hill Cumorah, ward Y.W.M.I.A. president, secretary to the stake Girls Committee, and stake Junior Gleaner leader. Prior to her marriage, she worked as a legal secretary, as secretary to Elder John D. Giles, former business manager of *The Improvement Era*, and, later, as editorial secretary of *The Instructor*.

Sister Richards was married in the Salt Lake Temple, July 1952, to M. Ross Richards. In February 1955, he was called to preside over the East Central States Mission, where he and Sister Richards have been serving for the past five years. As mission Relief Society president, Sister Richards won the love and respect of the members of this mission, and under her leadership commendable progress was made in the work of Relief Society.

With a continued desire to serve the Lord with all her heart and soul, she will give freely of her talents and abilities in her new calling to further the work of Relief Society.

Irene Williams Buehner Appointed to the General Board of Relief Society

Conrad Harrison
Member, Parleys Stake High Council

IRENE Williams Buehner was appointed to the General Board of Relief Society, June 1, 1960, marking a new climax in her life of devoted service to the Church.

Sister Buehner was born in Salt Lake City to Ben and Minnie Madsen Williams, who today live not far from the Buehner residence in Parleys Stake.

The new board member graduated from the L.D.S. High School and Business College and attended the University of Utah for three years, with Home Economics as her principal study. She left school upon her marriage to Paul Buehner, May 29, 1935, in the Salt Lake Temple.

Together they have created a warm and spiritual home for their five children, two of them now married and the mothers of the Buehners' five grandchildren. Linda is married to Grant E. Marsh, and Joan (Penny) to Taylor S. Merrill, both of Salt Lake City. Timothy, who filled a mission to Samoa, Paul, and Carolyn are still at home.

Sister Buehner brings a wealth of experience to her new assignment. For the past several years she has served in the Volunteer Auxiliary of the L.D.S. Hospital in Salt Lake City. She was president of the latter organization in 1959-60.

Following the example of her mother and two grandmothers, Sister Buehner has dedicated a great share of her time to the Relief Society program. She taught the visiting teacher lessons and later served as secretary and then counselor in the Relief Society presidency of Parleys Ward, where she now resides. Her wonderful influence also has been felt by the young people in her service as an officer and teacher in M.I.A. and as a teacher in Primary and Sunday School.

IRENE W. BUEHNER

To go with her many capabilities, Sister Buehner possesses a bright, sweet spirit, a deep humility, and a full and abiding testimony of the gospel of Jesus Christ. Her warmth and wholesomeness, plus her genuine and sincere love for the Relief Society program, are among other possessions which will make her a valued General Board member.

History Turns Back Its Pages

THE BEE HIVE HOUSE RESTORED

Part II

Helen Young Spencer Williams
Secretary, Bee Hive House Restoration Committee

THE Bee Hive House was built to stand for a hundred years. Its foundations firm, its walls solid, and its architecture picturesque, a landmark in the history and culture of Utah.

Photograph Courtesy Connie Young Dorton

BRIGHAM YOUNG AND MARY ANN ANGELL YOUNG AND THEIR FAMILY

Standing at the back, left to right: Joseph Angell Young; Brigham Young, Jr., and Mary Ann (twins).

In front, with her father, Brigham Young, Luna; Alice; John Willard, sitting on his mother's lap.

Mary Ann Angell Young and her family lived in the Bee Hive House from 1854 to 1860.

The original painting for this photograph was made in Nauvoo, Illinois.

LUCY ANN DECKER YOUNG

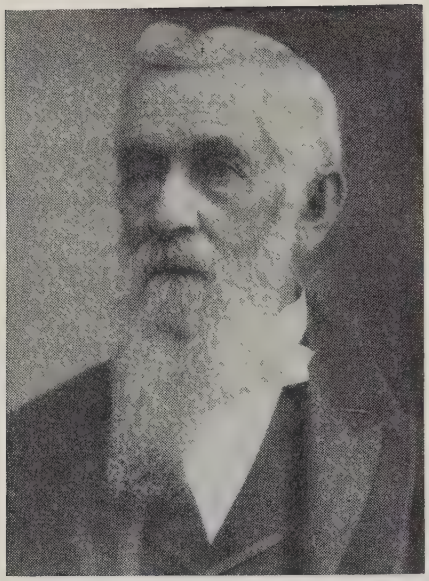
Wife of Brigham Young, who lived with her children in the Bee Hive House from 1860 to 1888.

The Bee Hive House was first occupied by Mary Ann Angell Young, wife of President Young and the mother of a large family, all of whom were born before coming to Utah. She was always known as Mother Young to the rest of the families and was loved and revered by them. She and her family lived in the Bee Hive House from 1854 to 1860. Then, in 1860, Lucy Ann Decker Young moved into the Bee Hive House with her family, and Mary Ann took her residence in a home known as the "White House" which stood where the Elks Club is located now at 139 East South Temple Street. Lucy Ann, with her children, lived in the Bee Hive House until 1888. It was then that she failed in health and sold the Bee Hive House to John W. Young, a son of President Young and Mary Ann Angell Young. President Brigham Young passed away in 1877.

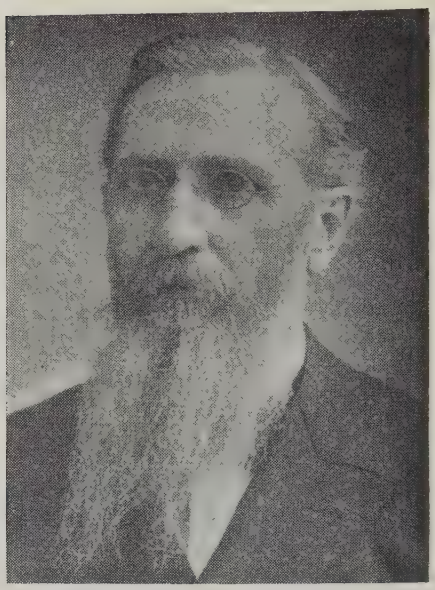
It was not until the home was sold to John W. Young that any major changes were made in the original plans of the house. He added a large rear wing. The front hallway was changed, and beautiful oak paneling replaced the quaint, old painted marble squares. The original spiral staircase which went from the door of the sitting room up the east wall to the third floor was removed, and a handsome oak staircase with a square landing, elegant carved railings, and newel posts with beautiful lamps were installed on the west side of the hall.

Many other changes were made, as the house was remodeled throughout. A roof was added to the upper original open porch. Some partitions were removed and others added. The quaint old Lady Franklin stoves were replaced by handsome stone fireplaces and mirrors were placed over the ornate mantels. The original Brigham Young mantels were made of wood, simply carved, then painted to match the woodwork. A large formal dining room was added directly north of the downstairs sitting and sewing room. The woodwork was changed throughout from the painted grained pine to resemble walnut. The sixteen-foot ceilings were lowered, the narrow doorways widened and heightened, and sliding doors replaced the small original hinged ones that were of colonial design.

With elegant furnishings, beautiful crystal chandeliers, and steam



PRESIDENT LORENZO SNOW



PRESIDENT JOSEPH F. SMITH

Both of these Presidents of the Church lived in the Bee Hive House

heated radiators, the interior of the house became transformed. The original small-paned windows were changed to large flat glass ones. The quaint old green shutters which opened back against the outside yellow walls were removed. In this beautiful remodeled mansion several prominent families, from time to time, lived after the time of John W. Young.

The Church of Jesus Christ of Latter-day Saints eventually purchased the Bee Hive House as its official residence for the Presidents of the Church. President Lorenzo Snow lived there only a short time, then President Joseph F. Smith moved into the Bee Hive House and lived there with his wonderful family for nineteen years. President John Taylor and his family resided in the Gardo House across the street from the Bee Hive House. This residence had also been purchased by the Church.

What a superb environment for a growing family was the Bee Hive House, with beautifully furnished rooms and long halls, front stairs and back stairs, bedrooms and closets to romp through. Such a home for parties of all kinds, attics for hide-and-seek games, and lovely, spacious rooms for ideal family living. There were wide lawns and gardens to enjoy and in which to play. The families of the beloved Joseph F. Smith, as well as the friends of their children, have wonderful memories of the Bee Hive House. It was much more than an official residence — it was *home* to all who ever resided there.

PRESIDENT Joseph F. Smith was the last President of the Church to use the Bee Hive House

as his official home. For some years after he and his family moved, the house stood vacant. After standing unoccupied for many years, it was then assigned to serve as a home for out-of-town girls under the direction of the Y.W.M.I.A. Hundreds of different girls over a period of years lived in the Bee Hive House under the supervision and direction of motherly, capable women who made it a home away from home for girls who came into the city as strangers seeking employment until they acquired permanent housing. Many people expressed the feeling that as a girl's home it was a living monument to the early pioneers. The Y.W.M.I.A. Presidency always maintained the Bee Hive House beautifully and efficiently.

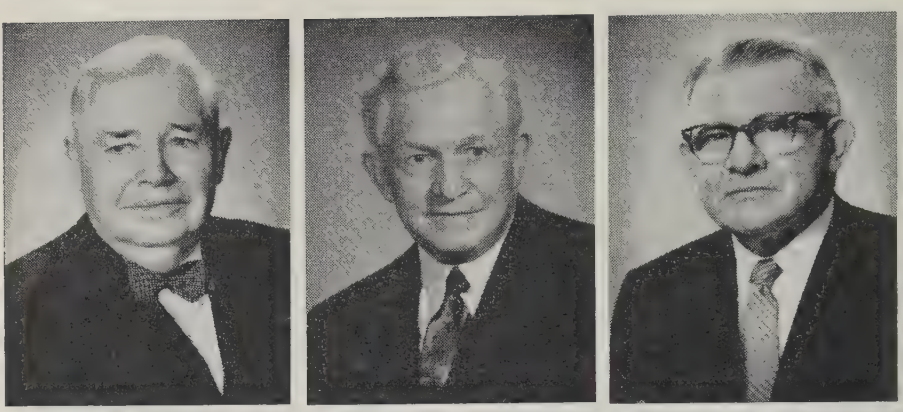
The United States Government, in 1937, named the Bee Hive House in Salt Lake City, Utah, as a national shrine, so designated by the Historic American Buildings Survey under the supervision of the National Parks Service. An official plaque denoting this distinctive honor was placed in the Bee Hive House. The architectural plans of the Bee Hive House, at this time, were placed in the Library of Congress.

In July 1959, the Presiding Bishopric, Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner, with the authorization of President

Courtesy Don Carlos Young, Jr.

THE EAST SIDE OF THE BEE HIVE HOUSE

Note the long veranda on the second story and the Bee Hive on top of the house. This photograph shows the nine-foot cobble rock wall after it had been lowered. John W. Young made extensive changes both in the interior of the house and on the grounds.



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THE FIRST PRESIDENCY OF THE CHURCH AUTHORIZED THE RESTORATION OF THE BEE HIVE HOUSE

Left to right: President J. Reuben Clark, Jr., First Counselor; President David O. McKay; President Henry D. Moyle, Second Counselor.

David O. McKay and his counselors, President J. Reuben Clark, Jr. and President Henry D. Moyle, decided to restore the Bee Hive House as it was from 1854, when it was built, until 1877 when President Brigham Young passed away.

THE committee called to undertake the restoration of the Bee Hive House was comprised of Don Carlos Young, American Institute of Architects, as chairman; with George Cannon Young, Fellow American Institute of Architects, as supervising architect; Georgius Young Cannon, American Institute of Architects and American Institute of Decorators, supervising architect in charge of construction and interior decorating; Helen Young Spencer Williams as secretary, and Gwen Young Wilcox, antiquarian and researcher.

During those early meetings, in July of 1959, the Bee Hive House Restoration Committee made the decision, with the approval of the Presiding Bishopric and the First Presidency, that the restoration of the Bee Hive House would be done as authentically and as beautifully as possible. With this as the premise, the work has gone forward. Through research and through the unearthing and substantiation of evidence found, by tearing out and finding the original materials, such as the kinds of wood, adobes, stone, paint, etc., and the finding of imprints as to where doors, stairs, walls, and windows were placed originally, the house is now being rebuilt and restored as it was originally.

Manuscripts written by Clarissa Young Spencer, daughter of Lucy Ann Decker Young and President Young, who lived in the Bee Hive House from the age of four years until six and one-half years after her marriage, have proved invaluable. These articles, written for her

children for their Treasures of Truth books, describe in detail the architecture of the house, its exact furnishings, the surrounding gardens and grounds. These detailed articles must have been written with inspiration, for they have been a key to the research. Changes and remodeling have been made according to her writings only as they have been authenticated with actual evidence, and through research. For example, her description of the spiral staircase on the east side of the front wall, proved to be exact when the original detailed drawings made in 1853 by Truman O. Angell, the architect, were found. These drawings showed every detail and dimension of the staircase, railings, and newel posts. Walls and ceiling heights, as described by Sister Spencer, were found to be exact.

When the many, many coats of paint and plaster were removed from the walls, the old adobes came to view, and the imprints of the original doorways were indelibly marked. Also, partition marks were revealed, showing the exact dimensions of the various rooms. When the lowered ceiling in the front hall was removed, the doorbell described in Part I of this article was found. Gallons and gallons of paint remover have been used, and the original

Courtesy **Deseret News**

THE PRESIDING BISHOPRIC OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Under whose direction the historic Bee Hive House is being restored.

Left to right: Bishop Thorpe B. Isaacson; Bishop Carl W. Buehner; Presiding Bishop Joseph L. Wirthlin.

MEMBERS OF THE COMMITTEE FOR THE RESTORATION OF THE BEE HIVE HOUSE

Top picture, left to right: Don Carlos Young, Jr., American Institute of Architects, Chairman; George Cannon Young, Fellow, American Institute of Architects, Supervising Architect; Georgius Young Cannon, American Institute of Architects and American Institute of Decorators, Supervising Architect in charge of construction and interior decorating.

Lower, left to right: Gwen Young Wilcox, Antiquarian and Researcher; Helen Young Spencer Williams, Secretary.

colors of the walls and moldings, so described, have been found. Samples of these colors have all been taken and will be reproduced after new plastering is done throughout. The Bee Hive House, when the restoration is completed, will be as authentic as possible. Many construction problems had to be taken into consideration for the safety and security of the building.

THE floors will be replaced with original pine or fir. The front

part of the house and the office once again will be exactly as President Brigham Young had them. The large room directly back of the downstairs sitting room which was added by John W. Young, the large back hall, and the two rooms upstairs added by John W. Young will be restored in their period with original furniture from the Gardo House.

John A. Spencer, Jr.
Universal Microfilm Co.
Donated by members of the John F. Bennett family.

CRANBERRY GLASS COAL-OIL LAMP

This was the house built for entertaining across the street from the Bee Hive House, and which was later called the Amelia Palace. John W. Young had exquisite mid-Victorian furnishings. With the many original pieces of furniture from the Gardo House, with cornices, draperies, and carpets authentic to the period, these rooms which were added by John W. Young when he remodeled will be evidence of the period in which he lived.

Many fixtures and original Bee Hive House pieces of furniture have already been acquired. These articles have been located in places and ways that have been remarkable and

Universal Microfilm Co.

CLARISSA HAMILTON YOUNG SPENCER AS A CHILD

Born July 23, 1860 - Married January 19, 1882

From the time she was a baby until she had been married six and a half years, Clarissa lived in the Bee Hive House. Her descriptive manuscripts of the memories of her life in the Bee Hive House have been a guide in the restoration of this historic old home. These memoirs were written for her children's "Treasures of Truth" books.

John A. Spencer, Jr.
Universal Microfilm Co.

AUTHENTIC FURNITURE FROM THE GARDO HOUSE WHICH WAS BUILT BY PRESIDENT BRIGHAM YOUNG FOR SOCIAL FUNCTIONS AND ENTERTAINING

inspirational. Samples of the original fabrics which covered the chairs have been found. Some were folded, wrapped in tissue paper, labeled in handwriting, and dated.

Many people who have been made aware of the restoration of this lovely old home have donated generously. The finding of one article has also led to the location of others. Every gift received, every article purchased, has been acknowledged with a legal document, with the explanation that the names of the donors will not be attached to the articles given, because, when the house is finished, it is the hope of the committee that the house will give the appearance that a family and notable persons lived there. Those who have so donated, or sold some of their cherished possessions, seem to have caught the spirit of the endeavor and do not desire recognition for their gifts, but sincerely wish to help create the atmosphere of a home lived in and loved by President Brigham Young.

The old store which was such an integral part of the Brigham Young home will once again be established. The same glass candy jars which filled the shelves have been found, as have many other articles that

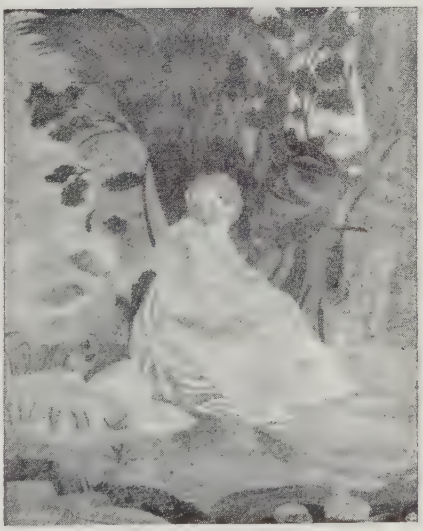
once were there. Old time calicoes, laces, buttons, embroideries, and thread will line the shelves.

THE heating and lighting systems through the office and house will be concealed. The illusion that the heat comes from the Lady Franklin stoves standing in front of the replicas of the original mantels, and the light, from the old pull down coal-oil lamps, will not be destroyed by modern fixtures. However, in the John W. Young rooms, which are being restored as he had them, the radiators which he installed will once again be put in place. One of the original Bee Hive House mantels of 1853 has been found and will be copied for placement throughout the home, for it was in front of these old wooden mantels that the Lady Franklin stoves stood.

The outside grounds, with their rose and grape arbors and gardens, the flagstone veranda, the carriage drives, the fruit trees, and the old-fashioned flowers, as well as the old pump, will be replaced as nearly as possible. The wide green lawns and gardens and Bee Hive House grounds, however, have necessarily been greatly reduced for the convenience of modern traffic, in the name of progress, and for this reason the garden cannot be restored to its original size.

Fifteen rooms will be restored with the furnishings and belongings typical of the original period from 1853 to 1877. Dishes, utensils, lamps, curtains, and carpets will again furnish the rooms. Dolls and toys and children's little chairs will be placed as if the little ones had just left their play when called to supper, to prayers, and bed. Coverlets, Kensington tapestries, and many exquisite wall hangings, along with many other personal and authentic objects, will create the feeling that the families still live there and love the rooms.

It is the sincere hope of the committee and the Presiding Bishopric, under whose direction this restoration has been made, that when the Bee Hive House is opened for the public to enjoy and visit, that the spirit of those who lived in the rooms may be felt, and that the atmosphere of wholesome family life of those who worked and played in the gardens and the house will be present.



Photograph by John A. Spencer, Jr.
Courtesy Rehan Spencer West
to the Bee Hive Restoration

ORIGINAL KENSINGTON TAPESTRY WHICH HUNG IN THE BEE HIVE HOUSE

This tapestry was presented to President Brigham Young as a gift of appreciation by the woman who made it. She was stranded with her family, on the way to California during the Gold Rush days, and was given lodging and provisions by President Young. The size of the tapestry is three by four feet.

John A. Spencer, Jr.

ORIGINAL PIONEER TOYS

"One cannot escape history." The Bee Hive House stands today after one hundred years as a monument. Within its walls and rooms is recorded the history of the family life, the spirituality, education, and culture of the early period of pioneer life in the Great Salt Lake Valley.

Hasten Slowly

Roberta L. Theobald

Hasten slowly, time.
Let happiness wing to me quickly,
Settle softly,
And linger long, oblivious of time.
Let the midmorning blasts
Mark time
For progress and industry,
But for the filaments of the heart,
Hasten slowly, time.

Cutting Patterns

Evelyn Dorio

FOR several years I had in my rose garden a small bush that produced only a few clusters of lack-luster roses each spring and then, for the remainder of the season, tried to grow long octopus-like branches over the wall behind it. All summer long as I trimmed off those useless branches, I'd say, "What an odd bush this is! A kind of garden non-conformist, it never amounts to anything, and it's so different from those other rose-bushes that reward me with blossoms far into the fall. One of these days I'll just dig this useless plant up and replace it with a real bloomer."

But last spring, when I did the yearly pruning, it occurred to me that perhaps this sprawling rose was really at heart, a climbing rose. Well, if it wants to climb, I decided, I'll let it climb and see what happens. Instead of pruning off the canes, I merely pruned alongside their entire length, set up a trellis behind the main stem, and waited. Soon as the air warmed, the plant began to send out shoots in all directions, and before long they had reached beyond the trellis, to the edge of the wall, and even peeked over it. So lush was the leaf growth that it was almost blooming season before I noticed the dozens of scattered bud-clusters. But when those buds opened, the entire wall became transformed into an interior decorator's rich design of rose-patterned wallpaper! The canes were sturdy, the leaves glossy, as if varnished, and the blossoms, ripe-red. Except for the original root stem, the plant had no resemblance to the old bush rose.

SOMETIMES, do we try to force human climbing roses into bush roses? Do we try to prune personalities into a pattern we have cut for them? Now if only that Mr. Gregg would have the same political beliefs I have. And if my neighbors' tastes and opinions agreed with mine, how much better they'd be! Or if Mr. Beach were just a bit more generous; or somebody were taller or shorter or different — to fit our pattern! There we go, pruning away at personalities!

Perhaps we do this with our children, too. Johnny simply has to sing in the choir, because Grandpa did so all his life; Dick has to be mechanically minded, because it's handy for a boy in today's world; Sally has to be an "A" student, because we are happier and more proud if she is. Pruning away, pruning away at a child's basic personality, often removing the child's best growth, sometimes denying a youngster the fulfillment of being a climbing rose by cutting him down to a below-grade stunted bush rose!

When we are willing to allow people to be themselves — their best selves — we have taken a forward step in our own growth and understanding. And, in addition, we have allowed others the right to turn their vitality into beauty and usefulness, and to grow and bloom according to their own inner potential. Both bush roses and climbing roses are needed to beautify the garden in their own ways.

No individual can cut a pattern for another nor has he that right.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, August 1, and August 15, 1900

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

A BRAVE WOMAN: There is no braver woman whose home is in the Capital City than Mrs. Peary, the wife of the arctic explorer. Mrs. Peary left her Washington home and sailed on the relief ship *Windward* in the middle of July to Etaw, Greenland, where, according to previous arrangements, if all went well, she is to meet her husband some time in August. Should she not find him there awaiting her she may come to the conclusion that he is not alive, but has perished in his latest attempt to reach the North Pole, for no tidings have come back from Greenland of any recent signs of Lieutenant Peary, and it is recorded that last winter was one of the severest ever known in the Arctic circle. Mrs. Peary is a woman of intrepid bravery and undying devotion.

WOMEN IN EDUCATION: Miss Permeal French, State Superintendent of Public Instruction of Idaho, has been nominated for a second term on the Democratic and the Populist tickets. Miss Jessie Reilly has been nominated for the office by the Republicans.

QUEEN VICTORIA: One is apt to fancy that the British Queen at home would be handsomely dressed, but such is not the case, for she . . . is simply attired in a black dress, not always of silk, and wears a widow's cap with small lappets at the back, her silver hair plainly brushed on either side of her temples. Upon her fingers are plain memorial rings, and she invariably wears a bracelet having the portrait of her latest grandchild placed in it as a medallion. The Queen always has a handkerchief bordered with lace resting in her hands as they lie folded in her lap, the survival of an ancient fashion.

A THREAD OF THOUGHT

. . . Well! here we are, my sisters,
In the classes we came to fill;
Learning our daily lessons,
Doing our Father's will.
He will clasp our hands with welcom
When the mystic veil is drawn,
And as conquerors we enter,
Where we hailed the first Great Dawn.

—L. L. Greene Richards

ST. JOSEPH (ARIZONA) STAKE RELIEF SOCIETY CONFERENCE: President Elizabeth Layton made opening remarks in which she expressed her appreciation of the attendance . . . urged the presidents to see to it that their secretaries were alive to their duties, and portrayed the importance of each report being correct. Stake Aid Elizabeth Moody felt that we were greatly blessed by having our grain and fruit farms matured. Spoke to the sisters about drying and canning fruit and making it secure from moth that it might be kept for a time of scarcity. . . . Stake Counselor Adelia Curtis advised the sisters to study the articles of organization. Be generous and charitable towards each other and perform our every duty. . . .

—Sarah Webb, Sec.

Woman's Sphere

Ramona W. Cannon

THE American woman has been honored by a new commemorative postage stamp issued in June 1960. The four-cent stamp depicts a mother and a young girl with an open book before them, "symbolizing women in the home."

TWO women have recently been appointed to positions of responsibility by Governor William Quinn of Hawaii. Mary Noonan has been appointed Director of the State Department of Social Services, and Rhoda V. Lewis was appointed to a judgeship in the State Supreme Court.

GERTRUDE SUN, Taipei, Taiwan (Formosa), is sales representative for Northwest Orient Airlines in Taipei. On a recent visit to the United States, Miss Sun stated that the women of Formosa are entering many fields of employment and service formerly not open to Chinese women. Among these are medicine, business, journalism, and politics.

CHRISTIE LUND COLES, a contributor to *The Relief Society Magazine*, tied for first prize in a recent contest sponsored by the National Federation of Poetry Societies for a poem on an American poet. The subject of Mrs. Coles' entry was Edna St. Vincent Millay.

BOTH the National Democratic Committee and the National Republican Committee have recommended that women have equal representation with men on all major national convention committees. Mrs. Katie Louchheim is vice-chairman of the Democratic Committee and Mrs. Clare Williams is assistant Republican National chairman. To include women on all national policy-making levels would give to American women more influence and more responsibility.

MRS. BLANCHE STUART SCOTT, a diminutive, gray-haired, still-active air pilot of sixty-seven, became America's first woman pilot fifty years ago, at the age of seventeen. She says there are 4,900 trained women pilots in the United States and adds that women have set many altitude, distance, and endurance records and have proved their excellence as pilots for both private firms and the Government.

BLANCHE KNOPF is the business associate as well as the wife of Alfred A. Knopf, considered by many as America's most eminent publisher (Alfred A. Knopf Publishing Company). After forty-five years of publishing as an independent company, the Knopfs are now merging with Random House.

EDITORIAL

VOL. 47 AUGUST 1960 NO. 8

The Value of Work

IT is a wise person who accepts the will of the Lord and builds his life upon that acceptance. It is the will of the Lord that his children work. From the beginning when Adam and Eve were cast out of the Garden of Eden he decreed that "By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground . . ." (Moses 4:25). And so it has been and so it will continue for all time. The need to work and the blessings of work are ever present.

". . . I believe that we are here to work, and I believe there is no escape from it. I think that we cannot get that thought into our souls and into our beings too soon. Work we must, if we shall succeed or if we shall advance. There is no other way" (President J. Reuben Clark, Jr. —From an address delivered at B.Y.U. Assembly, May 25, 1960).

Work is not a condemnation nor a harsh, unhappy provision by which to live, rather, it is commanded as a means for making fuller use of the span of time each enjoys in this world. Creative, fulfilling, satisfying work is the discipline which trains, molds, and perfects. Usually work proves to be a blessing. It is a therapy in time of sorrow and has a calming influence upon agitated spirits. Nothing produces greater inner satisfaction than work well done.

As work is a commandment and a blessing, so its opposites, idleness and indolence, are sinful. Our grandparents used to quote the old adage, "An idle mind is the devil's workshop." Idle hands readily get into mischief. Certainly few things cause so much dissatisfaction and unhappiness and are so dulling to the incentive to be creative as unproductive idleness.

Paul admonished the Ephesians (Eph. 4:1) to ". . . walk worthy of the vocation wherewith ye are called."

What is the worthy work of mothers? Are not homemaking and housekeeping the vocation to which they are called? From whence can Latter-day Saint women receive help in walking worthy of this vocation? Relief Society was organized for this purpose as well as for service and other educational purposes.

How right it is, then, that one of the meetings of Relief Society be a work meeting. The value of work meeting to the sisters must be judged by the help it gives in making them more efficient homemakers, in magnifying their appreciation of this vocation, and in enhancing their pride in a beautifully managed home. If work meeting is to live up to its name, the sisters attending must, through it, increase their abilities in the art and skill required in making homes happier and more attractive.

Certainly wisdom must guide the officers and leaders of Relief Society in the choice of activities. Time should not be wasted on

activities or the making of articles unworthy of the time and talents of the sisters. Sometimes the search for something new and different to do clouds the judgment of the worth of the article produced. In some instances, in the effort to save money, precious time is spent on articles of little value just because they do not cost much to make. Greatest emphasis needs to be placed on the basic sewing and homemaking skills.

All of the purposes in work, however, are not simply for oneself or one's husband and children. They also encompass services to others. Work meeting provides an opportunity to give this service. Most Relief Societies have reason to be proud of the fact that their most beautiful sewing is that which is produced for the welfare of the less fortunate by sisters who are grateful for the opportunity to serve.

In short, Relief Society work meetings should help Latter-day Saint women become as the virtuous woman described in Proverbs, who "worketh willingly with her hands," and ". . . looketh well to the ways of her household, and eateth not the bread of idleness" (Proverbs 31:13, 27).

—L. W. M.

Summer Night

Zara Sabin

Wisps of wool sail silently
In a sea of cerulean blue;
A silver moon spreads her silken scarf
Over hill and valley, too.

Far off, we hear a night-bird's cry
And stars lean out of the sky.

First Grandchild

Maude Rubin

Her head bends over muslin, pink and blue,
As thoughtfully as though this were the first
Small quilt she ever made; and softly new
These time-repeated lullabies that burst
Through dreams to mind, to lips. . . . Her voice serene,
"My Joan will have her baby soon," she says.
Her needle flashes silver out and in,
Small stitches counting out their thousand ways
To puff small patterned buds, embossed and soft.
For though exactitude of new machines
May make facsimilies of quilting-craft,
This quilt is special. Tenderly she leans
Closer to see pink petals burst to bloom —
Then whispers, "Soon now!" Wonder fills the room.

Notes TO THE FIELD

The Annual General Relief Society Conference

THE Annual General Relief Society Conference will be held Wednesday and Thursday, October 5th and 6th, 1960. The general session will be held on Wednesday, October 5th from 2 to 4 P.M. in the Tabernacle. It is suggested that ward Relief Society presidents ask their bishops to announce in the wards the general session of the conference to which the general public is invited. Attendance at the Officers Meeting on Wednesday morning, October 5th, from 10 to 12 in the Tabernacle, and the departmental meetings to be held Thursday morning and Thursday afternoon, October 6th, is limited to stake board members and mission officers. A reception to which stake board members and mission officers are invited will be held on Wednesday evening, October 5th from 7 to 10 in The Relief Society Building.

Orchids in the Snow

CHAPTER 4

Rosa Lee Lloyd

Synopsis: Sharon and Sam Wynter, newlyweds, on their way to Fairbanks, Alaska, meet Angus McFarland, a widower from Bristol Bay in the Aleutian Islands. In Anchorage they are introduced to McFarland's daughter Marie, and also to Susan Elge of Bristol Bay who has brought her husband Herman to Anchorage for an operation. Arriving in Fairbanks, Sharon meets Sister Jensen, President of the branch Relief Society, who shows them her log cabin that is for rent.

SHARRY and Sam moved into the cabin one week later. Rachel Jensen stood in the doorway, looking from one corner to the other with a kindly, satisfied smile.

"It's a miracle," she said. "As though someone had touched a magic wand. Only I know how hard you two have worked. Where did you get that lounge cover? I've never seen a crazy quilt look so elegant before."

"Mama sent it air express," Sharry said. "She thought it was worth a little extra postage to get it here for our first day in the cabin. Mama is like that. She knows just when to give and when to save."

"It brightens the whole place," Sister Jensen said. "It's just perfect with these pale green walls and the black lacquered furniture. I haven't seen a quilt like this for years. I had forgotten how unique they are."

She touched the colorful triangles of fabric feather-stitched together with pale blue twist.

"My grandmother designed it," Sharry explained. "Mama and Aunt Jewel helped her. Every piece is a memory. This cream-colored brocade was Mama's wedding dress — this heavy white linen piece was Aunt Jewel's first nursing cap. The red velvet was my first formal — it was such a darling dress — and

here's Kenny's Scout shirt and Daddy's blue striped tie. . . ."

Her voice trembled and she bit her lip.

"I'm ashamed now that I see it's such a colorful treasure — I really didn't appreciate how much love and effort went into it when I was growing up. I thought it was out-of-date — sort of old-fashioned."

Sister Jensen nodded.

"I know, dear. Sometimes we're so close to all the really precious things of life we take them for granted. But we must learn to appreciate every little thing as we go along. Each day I ask God to help me see the beauty all around me, not to waste my time wishing for something different. I refuse to be a woman who wishes her life away. There's plenty to be done right where the Lord has placed us."

She stood up, smoothing her fresh linen dress.

"This is my visiting day, Sharry. Will you come with me?"

"There's so much to do here," Sharry objected. "Maybe next week."

"A change will do you good," Sister Jensen said. "You and Sam have worked like beavers — scrubbing, painting, patching cracks. I'm so proud of you. I want you to meet the people in the branch who are shut-ins. We can spare an hour or two for them."

"But dinner!" Sharry protested. "I have to build a fire in the range. Sam gets so hungry."

"Have dinner with Oscar and me," she coaxed. "I planned on it. Oscar brought a roast home — a real beef pot roast. He knows you aren't used to our wild game yet."

Sharry smiled. "You've been so nice to us," she said. "I told Mama in my last letter how much you have helped me and encouraged me. I'm so truly grateful to you. I couldn't stay out here alone all day if I didn't know you were in the house across the bridge."

"We help each other," she answered gently. "I am lonely for my daughter. Having you and Sam here has been a blessing."

Sharry looked at the clock on the shelf above the old rock fireplace. Almost noon.

"I'll fix us a sandwich," she said. "Then we'll go."

SISTER Jensen's car was a bright salmon pink with a white top. Sharry was delighted with it.

"I told Oscar I wanted something gay," she laughed as they drove away. "He agreed with me. I'm so fond of color. Look at the flowers, Sharry. Everything is in bloom this time of year. Flowers and vegetables of all kinds — even lettuce and radishes. We really have to make hay while the sun shines in this country. There isn't a moment to lose in June or July. We preserve and can and store away carrots, parsnips, and potatoes. It's our busy time."

"But the winter," Sharry said. "I dread the winter when there isn't any sunshine. How can you live in the long darkness?"

Sister Jensen didn't answer. She was busy parking the car in front of a little frame house. Most of the houses in Fairbanks were frame and small, Sharry had noticed.

"This is where the Billings live," Sister Jensen said as she rang the doorbell. "You'll like Mary Billings."

Minutes went by before the door was opened by a slender, fragile-

looking woman with the loveliest hair Sharry had ever seen. It was a white cloud around her face.

"Is it Rachel?" she asked. "I've been hoping you would come today, Rachel. Come in."

"I've brought a friend," Rachel said. "Sharon Wynter, the little bride who is living in our cabin."

"The bride!" Sister Billings said as she led the way carefully into the living room. "Tell me, Rachel, what does she look like. Describe her for me. I want to know everything."

Sharry caught her breath. Mary Billings was blind!

"Well now," Sister Jensen laughed as she sat down in a rocker opposite Sharry. "She's not very tall, Mary. About five three, I'd say. Her measurements might be twenty-three, thirty-two, thirty-five. Her hair is black and her eyes are brown. She has a sweet mouth — especially when she smiles. I like her smile — it's like a light turned on."

Sharry's lips curved. Was Rachel going to mention that she pouted, too?

"How is she dressed?" Mary wanted to know.

"In a blue linen skirt and a white blouse," Rachel answered.

"No sweater!" Mary exclaimed. "She'll freeze, even if it is June. You take a sweater with you, Sharon. Wherever you go in this country you need a sweater. The least breeze brings the bitter cold off the glaciers. Oh, Rachel, I was thinking today about Ada Hammond's garden. She took me over there yesterday. Her yard is a picture. I did enjoy it."

Sharry and Rachel looked at each other. Mary spoke as if she had actually seen the garden.

She went on, "Ada has a Talisman rose her niece sent air express from Portland. She planted it on the sunny side of her porch. And those bulbs she planted last year have bloomed on each side of the path, red and yellow. I love the summer with the fresh leafy smell of growing things. The air is so rich with flavor of beauty you can almost sip it."

THERE was a breathless pause.

"You know me, Rachel," Mary said at last. "I love the winter, too. The frosty air has a certain tang you can't find anywhere else in the world. As I told my husband George, life is so interesting."

Mary turned in her chair so she could face Sharry.

"Tell me about yourself," she said. "What have you done to that old cabin?"

Sharry described everything in detail so Mary could picture it.

"My husband is a mining engineer," she added. "He is always looking for pretty rocks and stones; even pebbles under water interest him. So last night he built a corner cabinet, then he lacquered it black like the table and chairs. It's real attractive. My mother sent a beautiful old quilt to cover the lounge. It's quite colorful."

"I'm sure it is!" Mary agreed. "I can imagine how pretty it is. As soon as George has time we'll be over. But carpenters like George are really busy with all the building that's going on. They work night and day this time of year."

"We'll love to have you," Sharry said. "Anytime."

When she and Rachel were back in the car, Sharry asked wondering-

ly, "How does she keep so cheerful and so interesting when she can't see a thing?"

"She sees with her soul and her heart," Rachel answered. "She even sees more than the rest of us do because she is so aware of everything and so appreciative of life itself. That's why I wanted you to meet her before I answered your question about our long winters. Everyone goes through a long winter one way or another. Mary has overcome hers in a wonderful way."

"She talks like a poet," Sharry murmured. "I love to listen to her. How long has she lived in Alaska?"

"She came here as a girl," Rachel answered. "About thirty years ago, I guess. She taught school in a little place way up north of here where the gas fields are now. Then she met George Billings, a young carpenter. After their marriage they traveled with a building crew from one end of Alaska to another. They were in that awful fire outside of Anchorage, in the wooded section; the one where smoke was a dark blanket for miles and lingered for almost a year. There are still traces of it. Engineers were called in to protect the mines. Mary and George were there. She went out to help the injured while George was fighting fire. She was caught in a dynamite explosion. Her sight was destroyed."

Rachel drew a long breath.

"There isn't anyone I admire more than Mary Billings," she continued in a low voice. "She is a light that shines for everyone who knows her. Living in Alaska is not easy for anyone. Women here must be spiritually strong and bravely courageous, as all pioneers have been, and must always be. They are the women who have faith enough to look for orchids in the snow."

Sharry couldn't speak because of the lump in her throat. Was she the kind of woman who could live in Alaska, she asked herself, or was she secretly planning to ask Sam not to sign his contract in the spring?

SHE bent her head because she could not meet Rachel Jensen's eyes.

"I want you to see this house." Rachel parked the car in front of a half-finished brick house. They got out of the car and picked their way across the tumbly yard. Building debris was heaped in forsaken piles; bricks, piles of sand, even boxes of window panes.

"This place bothers me," Rachel said. "I wish they would get the estate settled so they could sell it. So many people need a home. This one is extra nice because it's brick. Most of our homes are frame, but Milly Cartwright wanted a brick home. Fred had promised her one when they came to Fairbanks from Denver. He was coach at the University before the accident this spring on Harding Lake. The whole family was drowned. Milly and Fred and their three little girls!"

"How terrible!" Sharry gasped, staring at the half-completed house, a symbol of broken lives.

Rachel said, "Everyone in Fairbanks will be happy when this house is finished and people are living in it. It was meant for a happy family."

"There must be hundreds of people who would buy it," Sharry said. "Who owns it now?"

Rachel's brows drew together. "I'm not sure," she said. "There

is some legal controversy because there isn't a will. Let's go in. I want you to see it. Milly had such good taste and unusual ideas about a house."

It was very different from other homes Sharry had seen in Fairbanks.

"This is where the picture window will be," Rachel explained. "Milly loved to watch the mountains and the sky in wintertime. There is a lovely deep blue haunting magic in the morning. It doesn't get really dark until after three in the afternoon. Even then it's beautiful. Milly loved it after she got used to it. She wanted a double fireplace, right here, between this long living room and the den, one on each side of this brick partition. The kitchen and dinette were planned for comfort and utility. These French windows open onto a terrace with a sandpile below for children."

"It's just charming!" Sharry said, thinking how perfect a home like this would be for Sam and her. Only she wouldn't want a permanent home in Alaska, so far away from her folks. And she couldn't live through months and months without sunshine. They would live on in the cabin until they left Alaska, she firmly decided.

"Shall we go, dear?" Rachel asked, interrupting her reverie.

"Oh, yes," Sharry answered, following her to the car. "I enjoyed seeing the house. I really did."

THE next month was a busy time for Sharry. She was asked to be organist in the Sunday School and she and Sam were invited on hiking trips and Church picnics. They went to baseball games at night and swam in Harding Lake under the amber light of the midnight sun.

One morning in September, there was no sunshine when Sharry awakened. The world was a somber battleship gray. She ran to the window, trying to penetrate the pale, weird mist. Summer was gone. She could feel the new chill in the air, she could almost taste the frost in the icy wind from the mountains.

She crawled back in bed, trembling, wishing Sam was home. He had been gone three days on an expedition. He couldn't tell her where he was going.

Sister Jensen was in Nome for a visit with Betty and her husband.

Now it was winter and it was only September, Sharry thought with a heavy sigh. This was full-moon time in Utah. Harvest time. Homesickness was a weight around her heart.

Resolutely she sat up, swinging her feet to the floor. There was no use feeling sorry for herself. She had work to do and she had promised Rachel she would feed and water her canaries every day. She must write to her mother.

Her head came up like a frightened deer as she heard the loud bark of a dog on the porch. Or was it a coyote? Or a wolf, she wondered with sickening dread?

Sharry heard another bark. This time she was sure it was a dog's bark. Someone was pounding on the front door.

She got to her feet. Fear tightened her throat. Who could it be? Who knew she was alone in this awful darkness?

Trembling, she started for the door. Whatever it was, she had to face it as bravely as she could.

(To be continued)

Hooking the Rug

No easel or frame is required for a latch hook rug. We used a TV tray or card table. Start work at one end and work from left to right, leaving one inch for a hem all around. If there are raw edges bind them with tape. As you progress, the finished portion falls into your lap, and you may find it helps to lay a heavy book on the rug to hold it in working position.

Learning to hook is easy, but a little practice will give you confidence. Follow these five steps:

1. Slip the latch hook under two crosswise threads of one small square of your canvas. Push hook through until latch is free and open.
2. Lay one strand of nylon around shank of hook near handle, holding the two ends evenly together with the left hand, and lay ends to the canvas in front of the open latch.
3. Still holding the ends of nylon, pull hook gently back until latch closes on the stitch.
4. Now release held ends and allow hook to pull ends through, under, and up, through the loop on the hook shank, forming a lock-stitch around the canvas strands.
5. Pull stitch up with fingers and lay to the left.

Proceed with next stitch in next square and work on across your rug. Do not skip a square! You can check this by looking at the back. Do not work motifs separately! Work directly across the rug, changing colors as the design indicates. You can, as you gain skill, work three or four rows at a time, but you must always keep the bottom rows four or five stitches ahead of the next row above, or you will have skips. To keep the surface even, trim as you go or you may shear the whole rug after it is complete. You will need very sharp scissors, hold them level and do not gouge. Work on a table or over a chair back.

Blocking

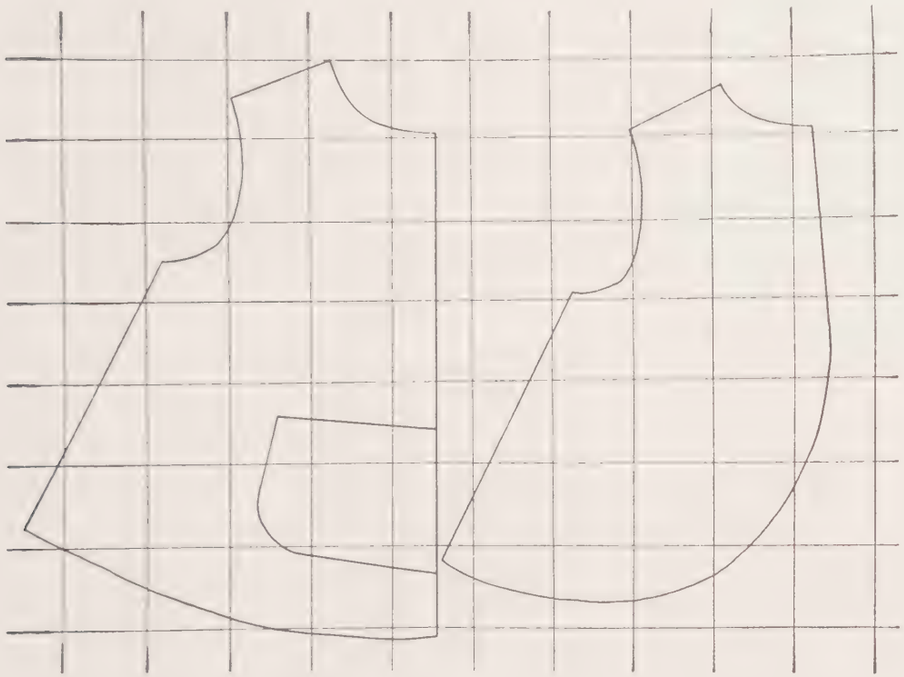
To block, if your rug pulls askew, pin the rug evenly to the carpet and lay a heavy damp bath towel over it and allow the towel to dry twenty-four hours. Turn hem under, whip in place, and finish edge with adhesive rug binding.

Making Your Own Designs

To make your own design, and we hope you will, how would you like a scattered nosegay pattern, a toy animal for a nursery, autumn leaves, or even an ambitious family crest? Work out your design on paper, using patterns, pictures in magazines, or draw your own. Decide on colors to match your room. Transfer this design as a stencil to slick cardboard or stencil paper. Use a sharp razor blade or knife to cut out your stencil, working on an old magazine. We used only three stencils in our pictured rug, the scroll, corner rosebud, and large rose motif. Using repeat motifs gives unity and harmony to your design and saves making a lot of stencils. Turn stencils over for opposite sides. Using a yardstick to measure and mark your border and space the stencil designs, make a pattern on a piece of paper a little larger than your rug. Make any correction on this pattern. When you are satisfied, thumbtack the rug back to this pattern. With your stencils, a stiff brush, and poster or textile paints block in your design in colors directly on the canvas. Let dry overnight, and you are ready to start hooking your own designs.

Handwork for Happiness

HANDWORK hobbies have been a joy to women in all ages and in all lands. Satisfaction, serenity, and contentment seem to be a part of weaving and stitching, crocheting and knitting. Creative and artistic talents find an answer and an outlet in making articles which beautify one's own home and the homes of beloved friends and relatives. Christmas, birthdays, anniversaries, Relief Society bazaars present endless opportunities. The following suggestions and directions are offered as samples of what may be accomplished when a "designing" woman explores the wide and wonderful ways of handwork for happiness.



One Square Equals Two Inches

Multi-Purpose Pinafore

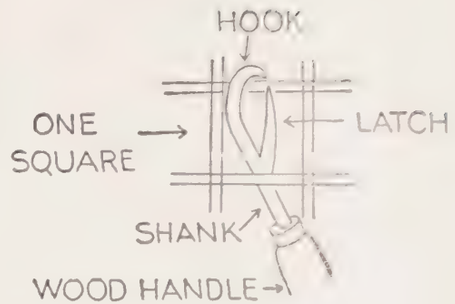
[See illustration in color at the beginning of this section.]

THE pattern illustrated above, for a pinafore in size eighteen months, may be made in larger or smaller sizes with very little alteration. The pinafore top may be worn with slacks, skirts, or over dresses, or it may be made as a top for pajama bottoms. Materials should be selected according to the use of the pinafore. Nainsook, organdy, percale, linen, rayon, nylon, crinkled crepe, gingham, polished cotton, printed cotton, are among the fabrics which may be used. The pinafore can be made plain or trimmed with embroidered edgings, ruffles, or rickrack braid. A wide center pocket, as illustrated in the colored picture, may be used or one or two side pockets may be attached. The pinafore top may be made with or without a collar and may be buttoned or tied in the back.

Nylon Hooked Rug

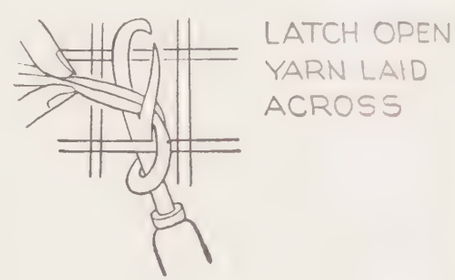
Norma M. Clark

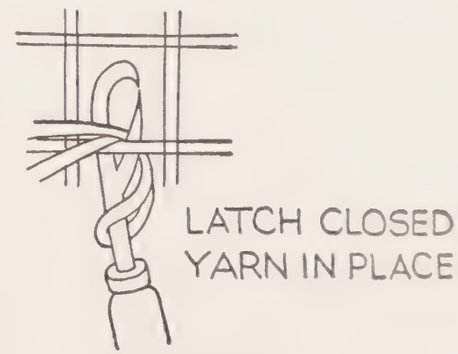
Friends will help you collect the old nylon hose. You'll need three large grocery type bags full. Purchase a latch hook (75c) and some open mesh rug canvas ($2.50 to $3.50 per yard) at the art needlework department. One yard will make a 34-foot rug, or you can buy a rug back already stamped. Be sure and get the open mesh, 5 squares to the inch, canvas. Your rug will cost you not $50 or $60, but $5 or $6.



Preparation of Yarns

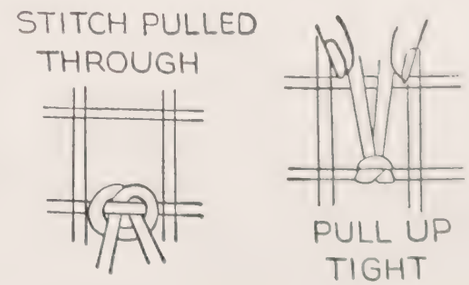
To prepare your "yarns," sort the nylons into dark and light shades of grays and tans. If you want a tan background you need not dye the nylons, just collect enough of one shade for the border and a lighter tone of the same shade for the center, about one large sack of each background color. Some slight color variations will occur, but they are not displeasing. For the rose, brown, and darker shades, dye right over the original color. For light, clear yellow, blues, and greens you must use white nylons (nurses wear them), or use color remover and redye. Use fast color dyes, and when you are satisfied with the colors, set them with a salt or vinegar rinse. For small amounts of yarn, use only a part of your dye package. About one dozen nylons will make a medium-sized flower, 3x4 inches. Limit your colors to three basic ones.

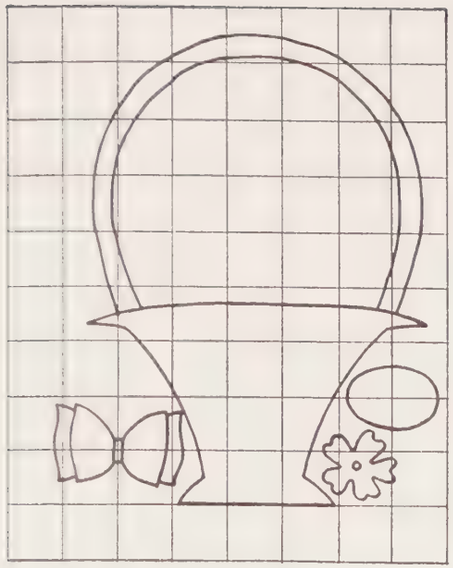


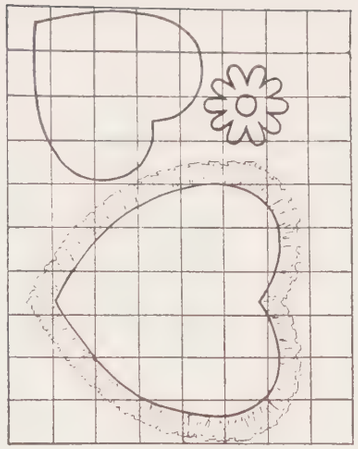


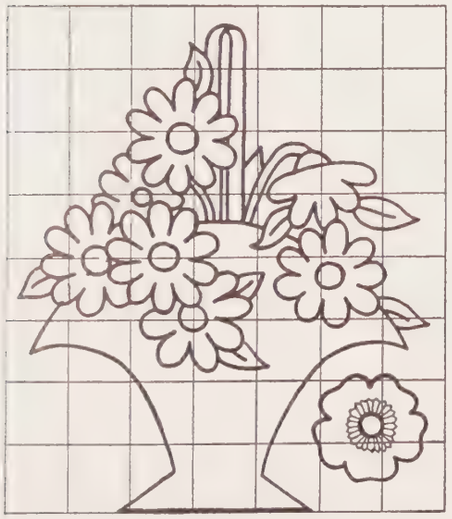
Cutting the Yarns

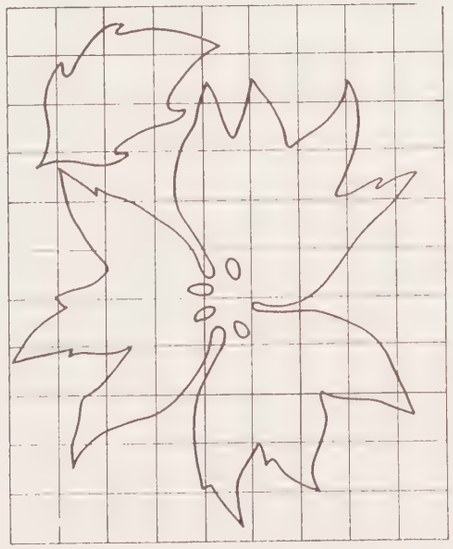
Cut off the heavy tops and feet and trim off the seam. Cut lengthwise strips into 2¼ inch squares. These will roll up lengthwise. This is your yarn. Don't cut too much at one time. Keep colors separate in small plastic bags.











Original designs for the baskets and heart, by Connie C. Madsen. Design for the poinsettia by Carol P. Daynes.

Upper left: plain basket design with decorative bow, flower, and egg illustrated; upper right: heart motifs, plain heart and heart decorated with edging (may be lace, fluted trimming, or net); small flower to attach to heart.

Lower left: basket with flowers, detail of flower at right of basket. Lower right: poinsettia flower and leaf. This poinsettia design was made of felt, trimmed with large gold beads in the center, and sequins edging the two lower petals.

Sequins or beads may be used to decorate the other motifs.

Each square represents 2 inches. However, patterns may be made in smaller or larger sizes, as desired.

Stuffed Toys

Toys submitted by Irene C. Lloyd

[See illustration in color at the beginning of this section.]

THE stuffed toys shown in the picture were cut from commercial patterns and made from terry toweling. A special feature of this particular pattern is the manner in which the ears, arms, and legs of the toys are attached to the body by buttons sewed with strong string. This method makes the appendages movable and durable.

A large variety of interesting and lovable toys may be made from the various commercial patterns available, using odds and ends of materials and remnants of various kinds. Favorite materials for making the bodies of the toys are terry toweling, corduroy, Indian head, polished cotton, velveteen, percale, upholstering fabrics, coatings, and other materials. Stuffings may be of sawdust, old nylon stockings cut fine, kapok, cotton, wool, shredded foam rubber, or other stuffings which would make a smooth and durable toy. In dressing the toys, many kinds of remnant pieces of cloth may be used — checked gingham, floral prints, plaids, plain colors — and the clothing may be trimmed with lace, various other edgings, rickrack, ribbon, buttons, beads, embroidery, fabric painting. Hats and bonnets may be designed from old hats of felt or straw or velvet and trimmed with feathers and flowers and beads — color and variety to delight the heart of the proud possessor of a cunning toy. The eyes and the mouth may be embroidered or machine stitched, or fabric painted, and embroidery floss and some types of yarn and cording may be used for making hair.

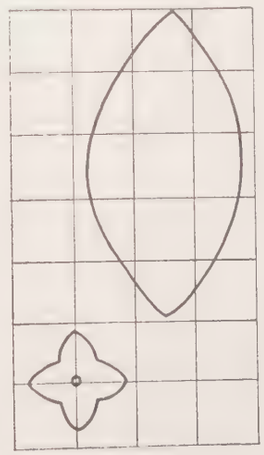
If you are unable to locate a bunny pattern, the name and address of the commercial pattern, illustrated, will be sent upon receipt of a stamped, self-addressed envelope addressed to: The General Board of Relief Society, 76 North Main, Salt Lake City 11, Utah.

Strawberry Trimmings for Square Picnic Basket

Melba Larson

[See illustration in color at the beginning of this section.]

1. Cut six strawberries (double) from scraps of red velveteen and six berry tops (single) from scraps of green velveteen.



STRAWBERRY AND HULL

Each square represents ¾ inch.

2. Seam the berries on the bottom, turn, and stuff with sawdust. Gather the top. Stitch to the berry two or three lengths of ¼ inch wide green velvet ribbon for the stems. Slip the stems through the hole in the berry top. Glue the green berry top to the berry. Sew small white beads to the berries. Arrange and fasten to the basket with stitching or with glue.

There are other fruits which may be used on the square picnic basket, in addition to the strawberries (a pattern for which is given on this page). As illustrated in the color photograph at the beginning of this section, the center motif of the design on the top and front of the basket represents a pineapple. This may be made by using gold-colored velveteen, and the segment markings on the pineapple may be made with a fabric painting pen in a darker color. The leaf-shape clusters at the top of the pineapple may be made of green or tan velveteen. Additional fruits in various sizes could be designed and arranged on the picnic basket, if a variety is desired, instead of grouping only strawberries around the central pineapple motif.

Vegetables for Trimming Baskets

Melba Larson

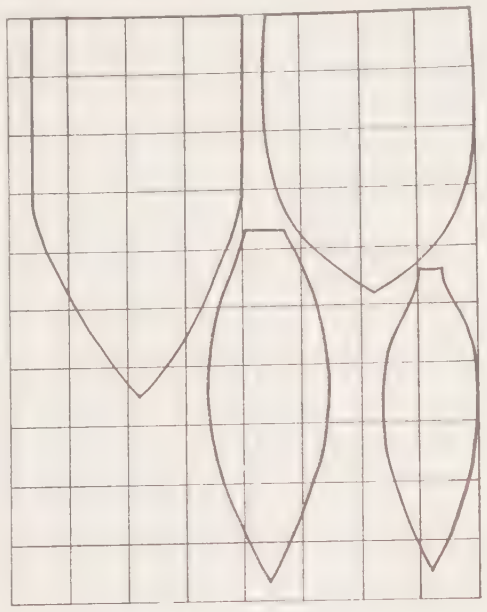
[See illustration in color at the beginning of this section.]

Use scraps of orange and green velveteen.

Corn Husks and Peas: Paste the wrong sides of two pieces of green velveteen together. Cut the peas and corn husks while the velveteen is still damp. Shape the corn husks around the ears of corn and let dry. Fold the pea pods down the center and let dry. When dry, sew pearl beads down the center.

Corn: Cut the corn ears from scraps of heavy white material. Seam, turn inside out, and stuff with kapok, dacron scraps, or sawdust. Sew rows of pearls on front of corn ear. Stitch on a few strands of variegated orange-colored embroidery floss on the bottom of each ear to represent corn silk. Sew on corn husks, one on the back first, then on the sides of each ear of corn, letting the side husks overlap the back one.

Carrots: Cut the carrots from orange-colored velveteen. Seam and turn. Stuff in the same manner as directed for the corn ears. Make some horizontal lines with gold paint, if desired. Arrange on the basket. Add a green velvet bow to the top of the grouped vegetables (peas, corn, carrots) for a finished look.



Patterns for vegetables on shopping basket: top left, carrot; right, corn. Lower left, corn husks; right, peas. One square represents ¾ inch.

Woven Embroidered Afghan

Afghan Submitted by Ila C. Norton

[See illustration in color at the beginning of this section.]

THE afghan shown in the picture was made of woven squares fastened together by crocheting or stitching. Stitching, especially cross-stitching, makes a more durable article. The individual squares were made on a four-inch square weaving loom, using a long weaving needle. Similar weaving looms, with detailed directions for their use, are available in various sizes and different materials. These may be purchased under their trade names at five and ten stores and department stores, or they my be ordered from catalogues. If you cannot secure a weaving loom at your local stores, or from catalogues, the names of firms having them for sale may be secured by writing to The General Board of Relief Society, 76 North Main, Salt Lake City, Utah.

Only half as much yarn is needed for articles made from the woven units as would be required for articles of similar size and design made by knitting or crocheting. The woven squares, in addition to making afghans, may be used for shawls, scarfs, stoles, baby blankets, bootees, sweaters, skirts, and many other articles. Cross-stitch or other types of embroidery may be made over the squares, and the patterns for this type of decorative work may be commercial patterns, designs of your own, or taken from motifs found in magazines or catalogues. The articles may be made in one color, in contrasting colors, or in harmonizing tones of the same color.

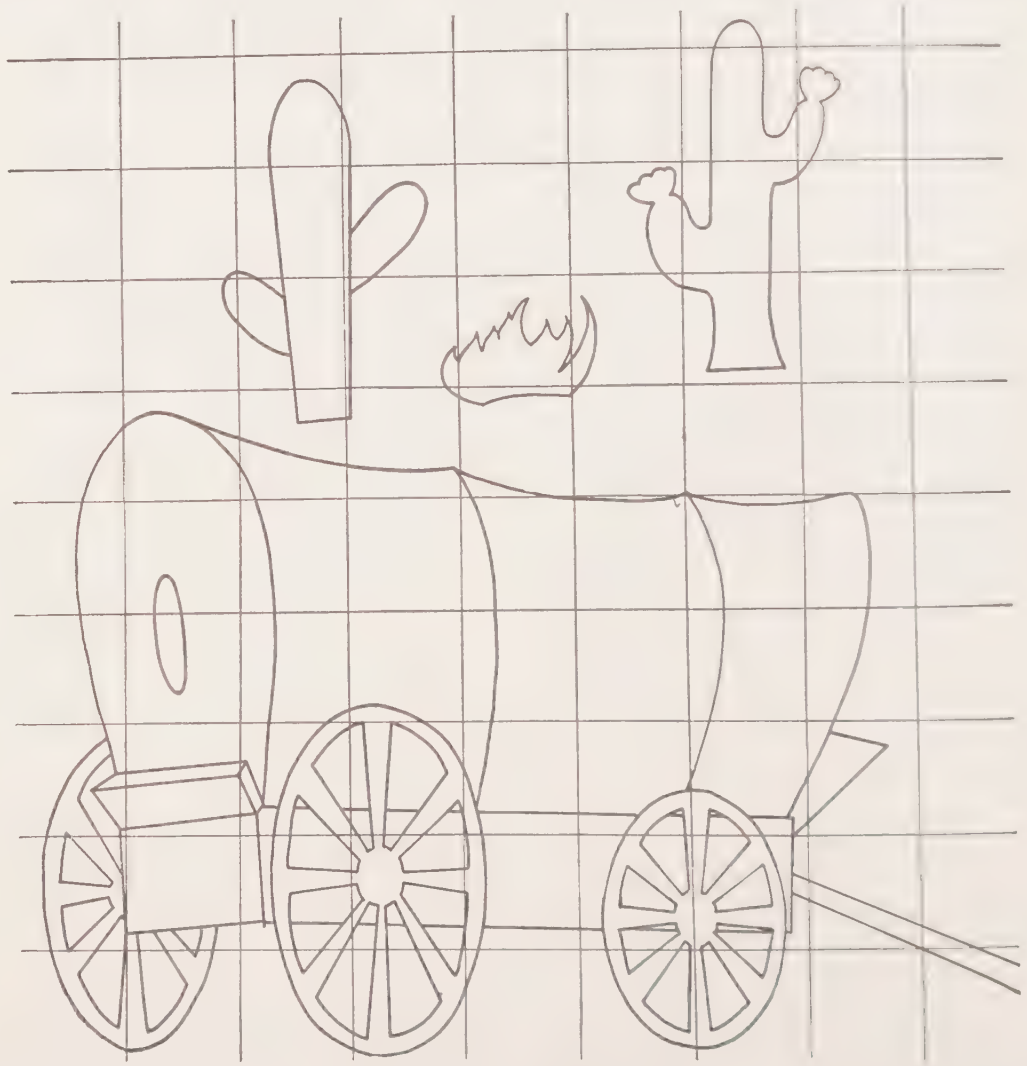
Tablecloths for Holidays and Special Occasions

[See illustration in color at the beginning of this section.]

FESTIVE tablecloths may be made in a variety of sizes and materials, and the detachable motifs may be made to fit the occasion — Christmas, New Years, Easter, Flag Day, the Fourth of July, Pioneer Day, Halloween, Thanksgiving, birthdays, special parties, and numerous other occasions.

Net, felt, Indian head, linen, rayon weaves, polished cotton, or other materials may be used for the tablecloths. In making the motifs, use materials that will harmonize in texture with the body of the tablecloth, selecting usually for the motifs a material somewhat heavier than the tablecloth.

Patterns for a variety of motifs are illustrated herewith. There are many other motifs which may be made from commercial patterns, or which may be cut from magazines, catalogues, wallpaper, Christmas and birthday cards, or patterns may be made from drawings, or copied from other pieces of needlecraft or fancywork which may already be in the home.



TABLECLOTH MOTIFS
Covered Wagon and Cacti
Original Design by Connie C. Madsen
One square represents 2 inches.

One of Them

Betty Lou Martin

MARGO Williams stepped down from the ladder where she had been hanging curtains. Sighing, she surveyed her work approvingly. "Moving is always such a job," she speculated to herself. "I haven't minded it so much this time. With Robert out of town all of the time, at least it gives me something to do."

Ever since Margo could remember, she had been alone. She had been an only child, and when she had married, they had hoped for children. However, the doctor had informed Margo and her husband, Robert, that they would never be able to have any children, and Margo had resigned herself to being alone. Robert's job took him out of the city during the week; consequently, they looked forward to their week ends together.

The Williams had only moved to Harpersville a week ago, and Margo hadn't had an opportunity to become acquainted with anyone. She was a shy, retiring person who found it difficult to make the first move toward becoming acquainted with her neighbors. Thus, to her husband's chagrin, she kept to herself most of the time.

Margo peered out the window questioningly as she observed the women walking toward the chapel down the block. They were neatly dressed and seemed happy and content. "I wonder where they are going?" Margo mused. Last Tuesday they went by here at this same time." She turned from the window and became engrossed in putting away some of their books.

The next morning Margo was hanging some bedding out to air when a woman called to her. "Good morning. I'm Evelyn Christensen, your new neighbor. I wanted to come over and see you last week, but my husband insisted that I at least wait until you were a little more settled."

"Hello," Margo said somewhat shyly. "I'm Margo Williams."

"I'm certain that you'll enjoy the neighborhood once you become acquainted. We've lived here for four years and we certainly enjoy it. I wanted to ask you to go to Relief Society with us yesterday, but I thought maybe you would rather get things put away first." Evelyn smiled as she spoke.

"Relief Society? I don't believe that I know what you mean," Margo answered.

"Oh, I'm sorry. I guess that I just took it for granted that you were L.D.S. You see I belong to the Latter-day Saint Church, and we women have an organization called the Relief Society. It's truly wonderful, and it has so much to offer. If you'd care to go, I'd love to have you come along," Evelyn ended sincerely.

Margo was happy at the kindness of Evelyn Christensen as the days passed. She enjoyed talking to her and forgot her own shyness. She found herself telling Evelyn about her loneliness. For the first time in years, Margo felt that she had found a true friend, one who was sincerely interested in her.

When the next Tuesday came, Margo dressed carefully for the oc-

casion. She was filled with curiosity and some anxiety over her first Relief Society meeting. She combed her blond hair in waves about her delicate face, and her cheeks were flushed prettily with anticipation.

SITTING quietly in the living room that evening, Margo's thoughts automatically returned to the events of the day. She was so excited and happy over her first Relief Society meeting that she could hardly restrain herself. She had completely lost her feeling of being alone from the moment that she had stepped into the meetinghouse. The warm, cheerful room was made even more warm by the friendly greetings that she received from the women present. When they asked her to return, she couldn't have been more pleased. She glowed happily as she walked from the meeting with Evelyn.

In their discussion after meeting, Evelyn had learned how adept Margo was at sewing. "I'm work meeting leader in the ward, Margo, and if you wouldn't mind, I'm sure that some of the sisters would be pleased to learn how to make some of these hot pads. Would you mind coming and demonstrating to us?"

Margo looked timidly at Evelyn. "I'd like to try, Evelyn, but I've really never done anything like that. Besides I don't believe that they're good enough."

"Nonsense, they couldn't be more clever. You really have a talent, Margo. Now, how about joining us for supper tonight? Ed and the children would love to have you."

Margo sighed contentedly. "Yes, it has been a good day. It was so wonderful the way that the women accepted me; just as if I were one of them. They were all so sweet."

When Robert came home that week end and Margo had told him about the events of the week, he couldn't have been more pleased. He hadn't seen Margo looking quite so happy in years.

Saturday evening, Margo and Robert dined with the Christensens, and Robert, too, found himself captivated by their open friendliness. It was comforting to Robert to know that when he left Margo during the week, she would now have someone to visit.

In the weeks that followed, Margo found herself becoming more and more engrossed in Relief Society activities. She had more friends than she had ever had before. She was included in everything. Days that were once lonely, were now filled with friends dropping in to pass the time of day. She and Evelyn did their shopping together, and often they would call on other neighbors.

Evelyn only casually mentioned that Margo and Robert go to Sunday School with them some Sunday, but that was all that was necessary. Robert thought that anything that had made Margo so happy was worth investigating. They had thought that their marriage was worthwhile, but now it had taken on an entirely new perspective. When Robert arrived home each week end, he would find an enthusiastic wife awaiting him, happy and anxious to share the events of the past week with him.

It was without any misgivings that Margo and Robert joined the Church. They had found the one thing in their life that could make it complete. They enjoyed serving

others. Margo in turn felt needed. Their only regret was that they hadn't joined the Church sooner.

* * * *

IT'S hard to believe that I've been a member of the Church for seven years, Margo thought as she dressed for Relief Society meeting. Just as she finished combing her hair, the doorbell rang.

"Hi," Evelyn called as she walked in. "Ready for Relief Society? Oh, Margo, I want you to meet Sister Brown. She just moved into the ward last week. And, Sister Brown, I'd like you to meet our ward Relief Society president, Sister Williams."

Margo took Sister Brown's hand warmly. "I'm happy to know you."

As Margo walked to Relief Society meeting, her heart was full, remembering that first meeting for her seven years ago. Her loneliness had long since vanished, and she was secure in the knowledge that she was one with the saints.

A Musical Hobby — Florence Bellows "Organist for Everything"

FLORENCE Bellows, Lake Shore Ward, Palmyra Stake, Utah, has served as ward organist for more than thirty-seven years. Since she was fourteen, she has given her time and talent to the community, playing as organist in the auxiliary organizations, as well as serving as ward organist. She has been appreciatively referred to in her community as "organist for everything," but her special delight has been as accompanist for the Singing Mothers of Relief Society.

She was a member of the Lake Shore orchestra for six years and has served as accompanist for many school and community entertainments. Her home has always been open to students who have needed a place to practice. The musical activities and interests of her friends and neighbors have long been centered in the home of Florence Bellows.

Her three children are all gifted in music and all have played leading roles in school operas. There are now eleven grandchildren, and Mrs. Bellows looks forward to having many organists in her family.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the *Handbook of Instructions of the Relief Society*.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Ruby M. Blake

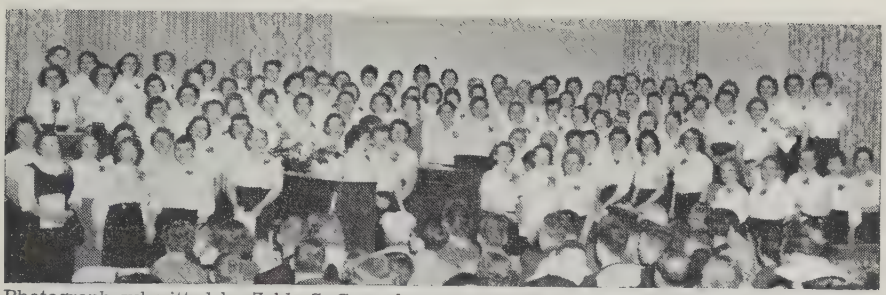
HIGHLAND STAKE (SALT LAKE CITY, UTAH) RELIEF SOCIETY PRESIDENTS HONORED AT LEADERSHIP MEETING, April 28, 1960

Front row, seated, left to right: Hazel Tingey; Reka Cummings; Nellie Parker, first president; Jennie Duffin.

Back row, standing, left to right: Ruby M. Blake, present President; Josephine Jones; Zora Paulson.

Allie Barnes, Florence Holland, and Marjory Eldredge were not present when the picture was taken.

Sister Blake reports: "Our presidency paid tribute to the former Highland Stake Relief Society presidents at the April leadership meeting. A lovely program was prepared, and brunch was served to all stake and ward workers in appreciation of their efforts during the past year."



Photograph submitted by Zelda S. Conrad

SPOKANE STAKE (WASHINGTON) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, March 27, 1960

Standing in front of the organ, left to right: Marianne G. Bardsley, chorister; Pauline Quick, organist; Zelda S. Conrad, President, Spokane Stake Relief Society.

Sister Conrad reports: "Over one hundred Singing Mothers, under the direction of Marianne G. Bardsley, furnished music for stake conference on March 27, 1960. The following wards participated: Bonners Ferry, Colville, Coeur d'Alene, Deer Park, Sandpoint, and the First, Second, Third, Fourth, Fifth, and Sixth Spokane Wards."

Photograph submitted by Phyllis Unbedacht

SEATTLE STAKE (WASHINGTON) RELIEF SOCIETY BOARD HONORS RETIRING PRESIDENCY AT LUNCHEON, April 13, 1960

Front row, seated, left to right: Mable Udell, former First Counselor; Leora G. Clawson, former President; Aurora Jones, present First Counselor; Phyllis Unbedacht, present President; Ina Ree Sparks, present Secretary-Treasurer; Ruby Finlayson, former social science class leader.

Back row, standing, left to right: Barta Tolton; Grace Collette, present social science class leader; Leona Tarney; Joyé Ann Dransfield, visiting teacher message leader; Eunice Kay, theology class leader; Elizabeth Moore, chorister; Laura Bronner, *Magazine* representative; Elva Jackson, work meeting leader; LaRue Smith, organist.

Two members of the board were unable to be present when this picture was taken: Jane Cherry and Cemoria Frankman.

Photograph submitted by Helen W. Anderson

NEW ZEALAND SOUTH MISSION, HAWKES BAY DISTRICT SINGING MOTHERS PRESENT MUSIC FOR MISSION CONFERENCE AND DISTRICT CONFERENCE, May 14, 15, 1960

Standing, back row, at the left: Rebecca Kamau Crawford, President, New Zealand South Mission Relief Society.

Seated, fifth from the left: Hineawe Crawford Ferris, President, Hawkes Bay District Relief Society; Lillian Crawford Kershaw, music director; Rose Tare Puriri, Education Counselor.

Helen W. Anderson, wife of the President of the New Zealand South Mission, reports: "These sisters sang at the general mission conference (Hui Tau), in April, and at their district conference (Hui Paraba), May 14th and 15th, 1960, at the Relief Society session, as well as the morning general session. At the Hui Tau conference held in Wellington, they sang: 'The Heavens Were Opened,' 'How Beautiful Upon the Mountain,' 'These Lovely Things,' and 'If Christ Should Come Tomorrow.'"

Photograph submitted by Lavona Hoopes

ST. JOSEPH STAKE (ARIZONA) RELIEF SOCIETY BOARD AND GENERAL BOARD MEMBERS AT CONVENTION, April 19, 1960

Front row, seated, left to right: Lavona Hoopes, President, St. Joseph Stake Relief Society; Belle S. Spafford, General President of Relief Society; Jennie R. Scott, member, General Board of Relief Society; Ella T. Lee, Secretary-Treasurer, St. Joseph Stake Relief Society.

Back row, standing, left to right: Marie Farley, chorister; May Weech, social science class leader; Angeline Alder, First Counselor; Florence Holladay, literature class leader; Lola Ferguson, Second Counselor; Lela McBride, theology class leader; Nira Lee, Magazine representative; June McBride, work meeting leader; Bernice Stowell, organist.

Clella Lines, visiting teacher message leader, was not present when the picture was taken.

Sister Hoopes reports that most of these stake board members have been serving together ever since they were sustained nine years ago.

Photograph submitted by MayRene Goul

SAN FERNANDO STAKE (CALIFORNIA) AUDIO-VISUAL AIDS WORKSHOP
May 19, 1960

Front row, seated, left to right: Joyce L. Parker, Stake Secretary-Treasurer; Viola C. Clark, Stake Work Director Counselor.

Second row, seated, left to right: Elayne Kuck, ward social science class leader; MayRene Goul, President, San Fernando Stake Relief Society; Joyce Hunter, stake work meeting leader.

Standing, left to right: Lydia Wilde, stake literature class leader; Kay Baird, stake theology class leader; Irene Lee Wait, Stake Education Counselor, chairman of workshop; Arlene Keysor, stake chorister.

Other participants, not in the picture, were: Maude White, Carma Fillmore, Naomi Gilmore, Janet Young, and Delores Kennedy.

Sister Goul reports: "Instruction in how to use audio-visual aids effectively was the purpose of a special workshop conducted by San Fernando Stake Relief Society, March 19, 1960, under the direction of Irene Lee Wait, Stake Education Counselor. Sister Wait and her committee demonstrated the best ways to use such aids as chalk-board charts, picture posters, maps, diagrams, lettering, etc. Instruction was given on the use of the ditto machine, hectograph, and magna-jector, all of which are available to the wards through the stake. Special helps were given to the music leaders in a special department. Tables were set up in the recreation hall, and the ward sisters actually made a flannel board, pocket chart, and picture stands to use in their own wards.

"The sisters in attendance were very appreciative of this workshop and of the opportunity it gave them to become more familiar with the appropriate and effective use of teaching aids."

OREM STAKE (UTAH) HONORS ELDEST AND YOUNGEST VISITING TEACHERS, March 29, 1960

Left to right: Adella Cowley Gibson, ninety-one; Cynthia Whetten Peacock, eighteen.

Ida S. Cowley, President, Orem Stake Relief Society, reports: "It was a beautiful spring morning, and potted plants brought a cheerful note to the atmosphere of the amusement hall. Nearly three hundred Relief Society sisters were in attendance. A beautiful vocal duet was sung by Joan Harker and Valene Hansen, accompanied by Helen Allred. The song, 'The Call of Love,' was especially fitting for visiting teachers. Roll call was made, and it was found that Adella Cowley Gibson, ninety-one, was the oldest visiting teacher, and Cynthia Whetten Peacock, eighteen, was found to be the youngest visiting teacher. These two sisters were given special recognition and acclaim from the group. As a tribute to all visiting teachers, the film 'Unto the Least of These' was presented. Everyone was touched by the beauty of the film, and new enthusiasm for the calling of a visiting teacher was aroused."

Photograph submitted by Ida S. Cowley

Photograph submitted by Margaret Weaver

CHICAGO STAKE (ILLINOIS) VISITING TEACHERS HONORED AT OPEN HOUSE, April 16, 1960

Front row, seated, left to right: Liby Tegtmeier; Wanda Hildebrandt; Emma Johnson; Josephine Moench.

Standing, left to right: Bea Cardy; Pearl Russell; Magedene Steinmann; Clara Force; Gwen Swinyard; Mae Noelte; Elsie Crouch; Teresa Anderson; Marie Bischoff; Carrie Jensen; Mary Duke; Irma Mortensen; Caroline Tegtmeier.

Margaret Weaver, President, Chicago Stake Relief Society, reports: "Our stake board honored twenty-seven sisters at a visiting teacher open house April 16, 1960, in the new Chicago Stake house in Wilmette, Illinois. Citations were presented by Emma Johnson. The seventeen visiting teachers shown in the picture have served twenty years or more. Each received a Relief Society pin. Ten sisters who have served from ten to twenty years were presented with flowers. Every visiting teacher in the stake received a special invitation and 125 sisters assembled for the event. Minnie D. Warner gave a tribute to the visiting teachers. Forty Singing Mothers under the able direction of Bernice Lindsey sang two numbers. The film 'Unto the Least of These' was shown, with Veldron Matheson presenting the prologue. Refreshments completed a most satisfying event."

Photograph submitted by Marjorie M. Reeve

KANSAS CITY STAKE (KANSAS), INDEPENDENCE WARD SINGING MOTHERS

The chorister Rose Marie Patton stands at the left, and the organist Phyllis Pope is seated at the right.

Front row, left to right: Juanita Harris; Jean Pope; Leah Ann Adlard; Patricia Fry; Mildred Jameson; Jeanne Braden; Roxey Rogers, President.

Second row, left to right: Mary Emily; Gladys Preator; June North; Marian Grow; Vennice Barr; Luella Hansen; Ida Mae Burkhardt; Nellie Preator.

Back row, left to right: Ruby Harris; Hazel Lacki; Dorothy Keadle; Marjorie Ransome; Ollie Johnson; Ola Crumpler; Edith Wright; Frida Watter; Evo Gray.

Marjorie M. Reeve, President, Kansas City Stake Relief Society, reports: "Independence Ward has one of the largest Singing Mothers group in the stake. They meet evenings for practice. In this way the working sisters may participate in this activity."

Photograph submitted by
Edith B. Hancock

CENTRAL AMERICAN MISSION, GUATEMALA FIRST BRANCH ANNIVERSARY SOCIAL
March 19, 1960

Edith B. Hancock, President, Central American Mission Relief Society, is shown cutting the anniversary cake; seated at the right is Edith Mata, wife of the former President of the Guatemala District.

Sister Hancock reports: "While the cake was being cut, those present sang 'Happy Anniversary' first in English and then in Spanish. An outstanding program was presented by the Relief Society sisters under the direction of Hortensia Torres, President of the Guatemala First Branch Relief Society."

SOUTH AUSTRALIAN MISSION, SCARBOROUGH BRANCH VISITING TEACHERS MAKE THEIR VISITS BY MOTOR SCOOTER

The Scarborough Branch Relief Society presidency, left to right: Mary H. Grange, First Counselor; Helen T. Smith, Second Counselor; Margaret C. Jones, President.

Velma N. Simonsen, President, South Australian Mission Relief Society, reports: "Distances in Australia are tremendous, and Church members are widely scattered. In spite of this, the Relief Society visiting teachers carry on the program faithfully."

Photograph submitted by
Velma N. Simonsen

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 26—The Law of Moral Conduct

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Sections 42:18-20, 79, 84, 85)
For Tuesday, November 1, 1960

Objective: To realize that the commandments "Thou shalt not kill" and "Thou shalt not steal" forbid acts which are an offense against God and society.

Study of the Law (continued)

In last month's lesson the background for the study of Section 42 was given. By way of reminder, we learned that not long after the Prophet Joseph Smith arrived in Kirtland, Ohio, the Lord gave to him, as promised earlier (See D & C 38:32; 41:3), his law to the Church. The first part of this law is known as that of preaching the gospel (D & C 42:4-17).

"Historical" Background

In the world today there are at least two points of view concerning the origin of the Ten Commandments: first, that they are simply the crystallization of moral laws which have developed out of the experiences of an evolving civilization, which belief arises out of the notion that man evolved from a lower form of animal, known as organic evolution; and second, that this formulation of a code of moral laws was the work of Moses.

As far as Latter-day Saints are concerned, the gospel teaches us that in the beginning the Lord gave commandments to Adam by revelation. One of the unique teachings of the restored gospel is that the gospel of Jesus Christ was upon the earth before the time of Jesus' mortal ministry. Included in this concept is the fact that God revealed his will to man and that man did not "make" the laws of salvation. In the plan of salvation are the Ten Commandments, which do form the very basis of the laws governing civilized people. Did the Ten Commandments come into being for the first time on Mount Sinai through the prophet Moses? No, the Lord provided laws and commandments for the salvation of his children in the gospel of Jesus Christ from the beginning. (See D & C 20:17-19.)

Section 42 and Moral Laws

In Section 42 some of the great

moral commandments are given; but the reader should not consider that all of the laws pertaining to moral conduct in The Doctrine and Covenants are found in this revelation. For our present consideration, however, the following laws are included in this lesson: Thou shalt not *kill* (D & C 42:18-19, 79), *steal* (D & C 42:20, 84-85, *lie* (D & C 42:21, 86), *commit adultery* (D & C 42:23-25, 74-75), *speak evil of thy neighbor* (D & C 42:27, 88), and *thou shalt love thy wife* (D & C 42:22).

That more laws of moral conduct than the foregoing are a part of the gospel is made plain in these two verses:

Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out (D & C 42:28).

And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God (D & C 42:87).

The Single Standard

The single standard of morality is defined as a law which applies to *both* sexes; whereas, the double standard of morality means that the male or the female may have a different rule of conduct from the other. In this revelation the Lord repeatedly emphasizes the single standard of conduct as his law to the Church. This is done by the use of "he or she" or "man or woman," particularly in verses 80 to 92. An example of this is given in verse 87, quoted above.

"I Speak Unto the Church"

As the *Doctrine and Covenants Commentary* (page 222) points out, the laws of moral conduct are given especially to the Church, as the Ten Commandments were given to ancient Israel. A distinction may be made, according to this same source, among various laws given to man.

Some are binding because of peculiar conditions or relations that may exist, and cease to be binding with the end of those conditions. New conditions require new laws. Israel in a settled condition in Canaan needed many rules and regulations which would have been inapplicable to their national life while in the wilderness. Laws regarding property, marriage, etc., belong to this class (*Doctrine and Covenants Commentary*, Revised Edition, 1957, pp. 222-223).

These may be classified as statutes. (See *Doctrine and Covenants Commentary*, pp. 222-223.) On the other hand, there are moral laws which are permanent. Concerning them, it is said:

Some laws are binding because they are founded on the nature and attributes of God. If God is love, it is our duty to love Him and teach others. If He is just, merciful, pure, it is our duty to conform our lives to the divine standards of justice, mercy, and holiness. And from this springs another class of laws which are founded on the permanent relations of men in their present state of existence. They are called the moral laws to distinguish them from statutes, which are founded on temporary relations of man to man. Statutes may vary from time to time and in different countries. Moral laws are permanent (*Doctrine and Covenant Commentary*, page 223).

An example is taken from an address by President J. Reuben Clark, Jr., of a temporary law which prohibits the Israelites from eating sea foods ". . . that have not fins and scales . . ." (Lev. 11:10). A possible reason for this prohibition, President Clark points out, may

have been because of the perishability of certain sea foods which would have generated poison harmful to the body, due to a lack of a means of food preservation. With our modern means of refrigeration and rapid transportation, there is no law against the use of this particular food. The Lord is concerned today, as anciently, with the health of his people.

Thus the law that God's people must be clean and healthy has not changed, but the rule prescribed to secure obedience to the law has changed with the change in the manner of living (*Doctrine and Covenants Commentary*, page 224).

"Thou Shalt Not Kill"

As explained by Elder Harold B. Lee of the Council of the Twelve, the reason for the injunction of the Lord against taking human life, has its basis in the plan instituted in the heavens before the earth came into existence. Every person is a spirit child of God for whom the Lord has planned to bring to pass his immortality and, if faithful, an eternal life. (See Moses 1:39.) Satan and his spirit followers rebelled against that plan and thus have sought to destroy all mortals by enticing them to commit sins. On the other hand, the Advocate of man with the Father is Jesus our Redeemer who gave his life that man might be able to repent and, eventually by man's faithfulness, receive eternal glory.

One of the most serious of all sins and crimes against the Lord's plan of salvation is the sin of murder or the destruction of human life. It seems clear that to be guilty of destroying life is the act of "rebellion" against the plan of the Almighty by denying an individual thus destroyed in mortality, the privilege of a full experience in this earth-school of opportunity. It is in the same category as the rebellion of Satan and his hosts and therefore it would not be surprising if the penalties to be imposed upon a murderer were to be of similar character as the penalties meted out to those spirits which were cast out of heaven with Satan ("The Sixth Commandment," *Ten Commandments Today*, page 88).

As scriptural examples to indicate the nature of the penalties imposed, Elder Lee suggests the case of (a) Cain (Genesis 4:6-12), and (b) David in plotting the death of Uriah; and also the crucifixion of the Savior by the Jews. The Prophet Joseph Smith, as recorded in his history, discusses the case of David by stating that the murderer, one who sheds innocent blood, cannot have forgiveness.

David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell. . . .

. . . and the Priesthood that he [David] received, and the throne and kingdom of David is to be taken from him and given to another . . . (*D. H. C.* VI:253).

Concerning certain Jews, who, it appears, assented to the crucifixion of Jesus, the Prophet said Peter did not say to them ". . . Repent and be baptized . . . for the remission of sins . . ." (Acts 2:38). (See also *D. H. C.* VI:253.)

In commenting upon the commandment against taking human life, the *Doctrine and Covenants Commentary* quotes Jesus' injunction against this crime, (see Mt. 5:21-22), and of his condemnation of anger "without a cause."

There is a difference between the anger that is but malice or thirst for revenge,

and the emotion that is felt in the presence of injustice and wrong. It is malice that is forbidden. To take the life of a fellow-being in order to gratify malice is the highest crime one human being can commit against another. . . . This commandment prohibits dueling, because dueling is but manslaughter, actual or potential. It prohibits suicide, which is self-murder. It condemns unjustifiable wars, which are but wholesale murders. There have been wars which are justifiable from the standpoint of one side of the contesting parties, but when the nations have courts of arbitration there will be no justification for any war, any more than there is for murder. The moral law must be applied to nations as well as individuals. "He that killeth shall die" (v. 19) (*Doctrine and Covenants Commentary*, page 224).

Military Service and Killing

Is the Latter-day Saint who is called into the military service of his country guilty of murder as he takes human life while in that service?

During World War II, the First Presidency addressed a message to the members of the Church at the 112th Annual General Conference, in which they considered this question. After quoting from the modern revelations concerning war, the following appears:

When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, hearkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers nor subject them to the penalty that God has prescribed for those who kill, beyond the principle to be mentioned shortly. For it would be a cruel God that would punish His children as moral sinners for acts done by them as the innocent instrumentalities of a sovereign whom He had told them to obey and whose will they were powerless to resist. . . .

In this terrible war now waging, thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But "behold," as Moroni said, the righteous of them who serve and are slain "do enter into the rest of the Lord their God," and of them the Lord has said "those that die in me shall not taste of death, for it shall be sweet unto them." (D & C 42:46) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who "sit in their places of power in a state of thoughtless stupor," those rulers in the world who in a frenzy of hate and lust for unrighteous power and domination over their fellow men, have put into motion eternal forces they do not comprehend and cannot control. God, in His own due time, will pass sentence upon them (*112th Annual Conference Report of Discourses*, pp. 94-96).

Penalty for Murder

As part of the moral law, the Lord revealed in this dispensation:

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die (D & C 42:18-19).

The Church of Jesus Christ of Latter-day Saints accepts capital punishment for this offense against God and the law of the land.

And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to

the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land (D & C 42:79).

"Thou Shalt Not Steal"

Thou shalt not steal; and he that stealeth and will not repent shall be cast out. . . .

And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

And if he or she shall steal, he or she shall be delivered up unto the law of the land (D & C 42:20, 84-85).

The essence of the moral law of the gospel of Jesus Christ is summed up in the words of the Savior that his disciple will love God and his neighbor as himself. (See Mt. 22:37-39.) In a modern revelation, the Lord has again brought to the attention of his people that they are to follow this commandment. After expressing the fact that one should love the Lord ". . . with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him," it continues, "Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it" (D & C 59:5-6).

It should not be difficult for one to understand that if there is love in one's heart for his fellow men, he will not steal, commit adultery, neither kill nor do anything that would injure his fellow man. The association of these three crimes with the love of God and neighbor in the modern revelation assuredly points up their importance in the sight of the Lord. Dishonesty in any of its forms, if uncontrolled or unregulated by divine fiat and if accepted by man as the foundation of a civilized people, would lead to a state of chaos in civilization.

The Nephites at one point in their history were told that their iniquity in casting out the prophets and thus disregarding the law of God would bring destruction upon them. Samuel, the Lamanite, prophesied of the time when the riches of the wicked Nephites would be lost because of a disregard for the property rights of others. Of the nation, the prophet said they would lament over their losses in a time of need. (See Helaman 13:33-36.)

The fulfillment of this prophecy came toward the end of the Nephite nation during the time of Mormon when ". . . no man could keep that which was his own, for the thieves, the robbers, and the murderers, and the magic art, and the witchcraft which was in the land" (Mormon 2:10).

Types of Stealing

Ordinarily, a person thinks of stealing as involving the taking of someone else's property without realizing the consequences of this act before the law of the land. The types of stealing and the penalties imposed by the laws of the State of Utah which do not differ very much from most States, are summarized by Elder W. Cleon Skousen, former Salt Lake City Police Chief, as follows:

Many people are astonished when they discover how severe the punishment can be for thievery. The reason the penalty is so severe is because stealing strikes at the very foundation of a community. It is lawless indifference to the property rights of others. There can be no security when homes and stores are frequently

raided by thieves. And there can be no safety on a highway where hijackers and road-robbers operate.

Because the criminal code in each state lays great stress on the seriousness of stealing, it is thought it may be of interest to list some of the different kinds of thievery mentioned by the state statutes.

1. *Robbery.* This kind of stealing consists of taking property from a person or from his immediate presence by means of force or fear. Robbery usually involves the use of a knife, a gun, or explosives. Therefore the penalty is very severe. [In Utah, for example, the penalty is five years to life.] (Utah Penal Code, 76-51-2.)

2. *Grand Larceny.* This consists of stealing something which is worth more than $50 or stealing something (regardless of value) from a person or from his presence; for example, it would be grand larceny if a pick-pocket took $75 from a person's pocket. However, if the victim happened to catch the pick-pocket and the pick-pocket pulled a gun in order to get the money, then the crime would be robbery, because the victim would have been subjected to force or fear. Grand larceny also includes the theft of certain domestic animals (regardless of value), such as horses and cattle. The penalty for grand larceny in Utah is one to ten years and a fine of from $50 to $1,000. (Utah Penal Code, 76-38-6.)

3. *Petit* [*Pronounced Petty*] Larceny. This includes other types of stealing not listed under grand larceny, such as shoplifting, chicken stealing, taking a bicycle, etc. These will usually come under petit larceny. The penalty in Utah is imprisonment in the county jail up to six months and a fine up to $300. (Utah Penal Code, 76-38-7.)

4. *Burglary.* This consists of breaking into a building, an automobile, trailer, railroad car, etc., for the purpose of stealing something or otherwise committing a felony. This type of crime may create a wave of hysteria in a community, particularly where burglaries are committed in banks, stores, or wealthy residences, and nitroglycerine or other explosives are used to open safes or storage vaults. As with robbery, this is considered a very serious type of crime and therefore carries a severe penalty. In burglaries of the above type the penalty is twenty-five to forty years. (Utah Penal Code, 76-9-2.) A night-time burglary which does not involve explosives carries a penalty of one to twenty years (Utah Penal Code, 76-9-4), and day-time burglaries which do not involve explosives carry a penalty of six months to three years. (Utah Penal Code, 76-9-6.)

5. *Forgery.* This usually consists of getting money by altering the amount of a check or putting a false signature on it. There are many other kinds of forgery, but this is the one about which we hear the most. The penalty for this offense is one to twenty years.

6. *Fraud.* This is a method of stealing which might be described as obtaining something of value or gaining a particular advantage by deceitfully misrepresenting the true facts. There are many kinds of frauds, such as writing checks on a bank where the check writer has no account, or he may have an account but writes a check for a much larger sum than he has in the bank. The penalty for this kind of stealing may go as high as fourteen years in the state penitentiary. (Utah Penal Code, 76-20-11.) The fraud of burning property to collect insurance carries a penalty of one to ten years. (U. S. Penal Code, 76-33-1.)

7. *Confidence Games.* This is a special kind of fraud where the victim is told that he can make a fortune overnight by following certain instructions. The usual procedure is to ask some person with outstanding financial ability to participate in the scheme. The operators take his money and disappear before he realizes that he has been duped. Even experienced businessmen are occasionally taken in by these schemes. Members of the Church are cautioned never to deal with strangers who claim to have a marvelous scheme for getting rich quickly. If the scheme had any merit, the operator would take it to his friends. He would not be around selling such a "sure thing" to strangers. These people always say their schemes are

"very secret," and the victim is cautioned against discussing it with anyone because they say others might try to "cut in on the deal" if the word got around.

The penalty for stealing by means of a confidence game may go as high as ten years in the state penitentiary. (Utah Penal Code, 76-20-17.)

8. *Extortion and Blackmail.* This kind of stealing is usually done by writing a threatening letter, or otherwise inducing a victim to "pay off" because of force or fear. In Utah the penalty may be as much as three years. (Utah Penal Code, 76-19-3.) However, if the mails were used to make a threat of extortion, the crime is a federal violation which carries a penalty up to twenty years in prison and $5,000 fine. (U. S. Code, Title 18, Section 876.)

9. *Embezzlement.* This is a kind of stealing where a person appropriates money or property which has been entrusted to him. If the value of the property is over $50, then the penalty is one to ten years with a fine of $50 to $1,000. (Utah Penal Code, 76-17-11.) If the value of the property is less than $50, the penalty is the same as that described for petit larceny.

10. *Impersonation.* This type of stealing is getting money, property, or some special advantage by pretending to be an officer or a person with special authority. In Utah the penalty for this violation may be as high as one year in the county jail and a fine of $1,000. If a federal officer is impersonated, the penalty may be three years imprisonment and $1,000 fine. (U. S. Code, Title 18, Sections 912-913.)

11. *Kidnapping.* The stealing of either children or adults is one of the most vicious of all crimes. Sometimes the person is kidnapped for ransom, sometimes for a revengeful beating, sometimes for a life of vice and debauchery. After the kidnapping and slaying of the Lindbergh baby in 1932, the United States Congress passed a law against kidnapping which permits the jury to recommend the death sentence where the kidnapped victim has been injured or killed. (U. S. Code, Title 18, Section 1201.) Almost immediately the number of kidnappings for ransom fell off sharply.

12. *Plagiarism.* This is stealing someone else's writings, ideas or creative work and claiming it to be one's own. The penalty depends upon the damages suffered by the victim. However, this may also be a violation of the Federal Copyright Law. In that event the penalty is up to one year imprisonment and a one thousand dollar fine. (U. S. Code, Title 17, Section 104.)

13. *Espionage.* This is stealing information which will endanger the security of the nation. In peacetime the penalty may be as high as twenty years. In wartime, the crime of espionage is particularly serious and the court may impose the death sentence. (U. S. Code, Title 18, Section 791-797) (Skousen, Cleon, *The Ten Commandments Today*, "The Eighth Commandment," pp. 126-129).

"Will a Man Rob God?"

In the book of Malachi we learn that one who withholds tithes and offerings from the Lord is guilty of robbing God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Malachi 3:8-9).

If we consider this stern rebuke in the light of the above discussion on stealing, what must we conclude concerning the tithing obligations placed upon us by the Lord? Would we not be in a similar situation as David on the occasion of the Prophet Nathan's visit? It was David who condemned himself unknowingly when Nathan approached him about a situation where one man was taking advantage of another man, at which time David became angry and said that the erring man

"shall surely die." In the end, David was informed that he was the erring man. (See II Samuel 12:1-14.) We also are guilty when we condemn stealing, and in the same instant say we love the Lord and yet rob him of tithes. Is it possible that we could love our brethren and yet steal from them? Can we therefore, without impunity, say we love the Lord and yet rob him at the same time?

Questions for Discussion

1. What do Latter-day Saints believe concerning the origin of the Ten Commandments?

2. Distinguish between the single and double standard of morality. How does Section 42 set forth the single standard as the Latter-day Saint rule of moral conduct?

3. Discuss: New conditions require new laws. (What is the difference between moral laws and statutes?)

4. What does Elder Harold B. Lee say is the probable reason for murder being such a serious sin?

5. Is the Latter-day Saint who is called into the military service of his country guilty of murder as he takes human life while in that service?

6. Discuss: He who loves his neighbor will not steal, commit adultery, or kill.

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 26—"And Ye Must Give Thanks Unto God in the Spirit for Whatsoever Blessing Ye Are Blessed With" (D & C 46:32)

Christine H. Robinson

For Tuesday, November 1, 1960

Objective: To enjoy fully the blessings of the Lord, we must have thankful and grateful hearts.

ON one occasion, when Jesus was traveling to Jerusalem, he entered into a certain village and:

. . . there met him ten men that were lepers. . . .

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole (Luke 17:12-19).

This account gives no details as to what happened to the nine who failed to express their gratitude for the wonderful blessing which had been bestowed upon them. The one grateful leper, however, was specially blessed and told to go his way, healed.

As we think about this incident, one fundamental fact should be re-

membered. Regardless of the nature of our blessings, the joy and satisfaction we obtain from them will never be complete unless they are received with genuine thankfulness and gratitude.

The commandment that we must give thanks unto God for whatsoever blessing with which we are blessed, is not given purely for the Lord's benefit. Our Father in heaven knows that our own enjoyment of blessings cannot be complete unless it is accompanied with sincere gratitude. In fact, we cannot be truly happy unless we carry a sense of thankfulness in our hearts for our many blessings. We must humbly recognize that all we possess comes from our ever-loving Father in heaven.

Thankfulness and gratitude are intimately related terms. President McKay expressed this thought beautifully when he said, "Thankfulness is the beginning of gratitude; gratitude the completion of thankfulness" (McKay, David O.: *Pathways to Happiness*, page 103). To be sincere and genuine, both thankfulness and gratitude must involve more than mere words. They can only be demonstrated through concrete actions.

One way to express our gratitude to the Lord is by being kind to others. We can express our thanks by seeing that the:

> . . . sunlight of our sympathy, tenderness, love, appreciation, influence, and kindness ever go out from us as a glow to brighten and hearten others (Jordan, William George: *Great Truths*, page 26).

The importance of a thankful and grateful heart has been emphasized by wise men down through the ages. The great prophet Alma admonished the people that ". . . every day they should give thanks to the Lord their God" (Mosiah 18:23). Shakespeare expressed the importance of a thankful heart when he said, ". . . O Lord, that lends me life, Lend me a heart replete with thankfulness" (*King Henry* VI, Part II, Act 1).

Thankfulness for blessings received has been expressed by God-fearing peoples throughout the history of the world. True thanksgiving is a constant thing. It cannot be confined to any one individual, time, or place, but should always be a part of our hearts. In true humility we should give thanks to our Father in heaven from whom all blessings flow, remembering that just as we as parents appreciate an expression of gratitude from our children, how much more is gratitude due our Father in heaven. If we would please the Lord and find happiness within ourselves we must follow his commandment and ". . . give thanks unto God . . . for whatsoever blessings ye are blessed with" (D & C 46:32).

Close of Day

Catherine B. Bowles

The clock is wound, the day is done;
Trials vanished with the setting sun.
As I reflect and kneel to pray
I'm grateful for another day.

Work Meeting—Caring for the Sick in the Home

(A Course Expected to Be Used by Wards and Branches at Work Meeting)

Lesson 2 — Manifestations of Illness

Maria Johnson

For Tuesday, November 8, 1960

Objective: To learn to recognize, observe, and report symptoms or signs of illness. To learn how to take and record the body temperature, pulse, and respiration.

Symptoms

A symptom such as headache, pain, or nausea is not a disease, but it may be an important warning that something is wrong and may be most helpful to the doctor in determining the cause of the illness. The doctor depends upon the individual attending the patient to report to him the symptoms she observes and those of which the patient complains. Just as a child puts together the various shapes and colors of a puzzle to make the picture complete, so the doctor puts together the symptoms that are evident. One symptom may be of little importance by itself; but, when associated with others, the group of symptoms may be very significant. Any of us might have a fever today, yet the disease or cause of the fever could be different in each case. Other symptoms that accompany the fever will be important in determining the cause. Warning signals that any one of us can recognize are numerous, for example, headache, dizziness, nausea, swelling, bleeding, rash.

Different diseases usually have a different combination or grouping of symptoms, so we can see how important our observations are to the doctor who is to make the diagnosis and treat the disease. In addition to the symptoms observed or reported, he may need X-rays or laboratory tests.

Reporting to the Doctor

When you call a doctor, let him feel you need help and that you are not just a panicky woman. Describe the symptoms you have observed. For example, pain in the abdomen is sharp, comes and goes; the patient draws up her legs when the pain comes; it started an hour ago; or you might report the baby pulls at his ear and screams. Whatever you report, give the location, the character, when first noted, etc. If you have a thermometer, take the temperature and report it along with other observations.

When the doctor comes ask him to write his orders for you, or you may write them. In either case go over them with the doctor and see that there are no misunderstandings. Never hesitate to ask for further explanation, if it is needed.

Household Planning in Caring for the Sick

When the care of a patient is added to the daily responsibilities in a home, emotional tension easily builds up. To avoid this make a plan. Write down what is to be done for the patient and at what time. Then fit this schedule into your household plan. Other members of the family can relieve you, if there is a plan they can understand,

and each one can see where he or she can give a helping hand.

Today we will read thermometers and take pulse.

The Vital Signs

Temperature, pulse, and respiration are often called the vital signs. They give the doctor important clues in determining a patient's condition.

The thermometer for taking body temperature is called a clinical or fever thermometer and differs from other thermometers in that the mercury remains at the highest point until it is shaken down. The mouth thermometer has either a slender bulb or a short stubby one. The rectal thermometer always has a stubby bulb. Never use a thermometer with a slender bulb when taking a rectal temperature as it may break and injure the patient.

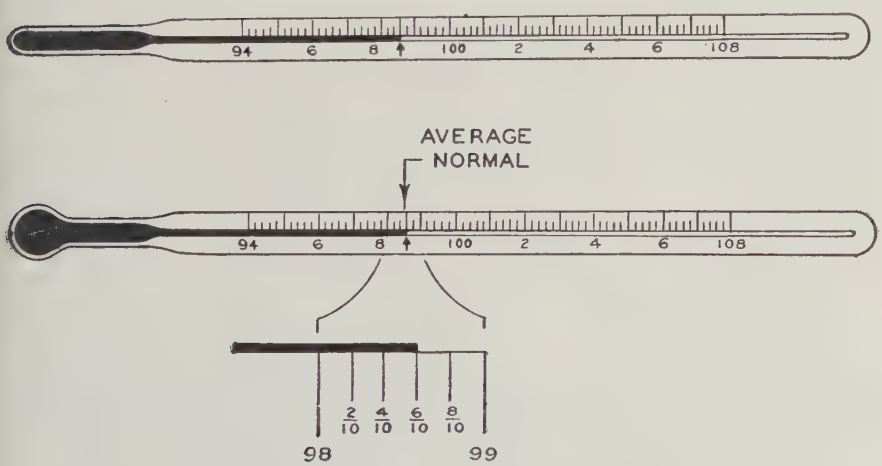
The normal mouth temperature is approximately 98.6 degrees F.

The normal rectal temperature will be a degree higher or 99.6 degrees F.

A thermometer has three parts — a bulb, a stem, and a tip end. (See illustration.)

To Read a Thermometer

Important Steps	Key Points
1. Become familiar with the scale and numbers.	They appear on either side of the ridge along the stem.
2. Shake down the mercury. It stays at the last reading until shaken down.	Grasp the tip end between the thumb and forefinger, and shake with a snap of the wrist.
3. Read the thermometer to the nearest tenth. The mercury will appear along the ridge of the stem between the numbers and lines.	Hold horizontally, in good light, with markings toward you. Do not touch the bulb end. Rotate the stem between the thumb and finger until you see where the line of mercury stops.



Thermometers showing the average normal mouth temperature. Normal rectal temperature is one degree higher — 99.6. Mouth temperatures may be taken with either the long bulb thermometer or the stubby point thermometer, but rectal temperatures should be taken with the stubby bulb thermometer only.

To Take a Mouth Temperature

Wait 20 or 30 minutes after a patient has had a hot or cold drink, or a tub bath, before taking the temperature.

Equipment needed:

Mouth thermometer
Soap to clean the thermometer
Cotton or tissue for wipes
Waste container
Timepiece or watch with second hand

Important Steps	Key Points
1. Wash your hands.	
2. Take clean thermometer from clean container and shake down to at least 96° F.	
3. Rinse the thermometer in cool water.	To make it more pleasant to hold in the mouth, and so the mercury will not rise in washing.
4. Place the thermometer bulb under the tongue a little to one side in the patient's mouth. Leave it for at least 3 minutes.	Have the patient keep the lips closed but not bite down.
5. Remove the thermometer and read.	This will be the figure where the ribbon of mercury stops.
6. Clean thermometer with soap and cool water and store in clean container.	Never put a thermometer away before cleaning it.
7. Record temperature.	Example — 98.6° — 100° — 102.4° 97.5°
8. Wash your hands.	

To Take a Rectal Temperature

Equipment:

Same as for mouth temperature, except use a stubby thermometer and add a lubricant such as vaseline or cold cream.

Important Steps	Key Points
1. Wash your hands.	
2. Have adult turn on side — a child on abdomen.	So anus is visible.
3. Shake down thermometer and lubricate the bulb end.	Put lubricant on clean tissue — never dip thermometer into a jar of lubricant.
4. Insert the bulb about one inch slowly and gently. Hold in place three minutes.	Always hold the thermometer for a child. Hold it for the adult unless he can hold it himself.
5. Remove — wipe and read.	Same as for mouth thermometer.
6. Cleanse and put in container	Same as for mouth thermometer.
7. Record temperature	Write (R) after figure to show it is a rectal temperature.
8. Wash your hands.	

Pulse

The pulse is the beat which is felt each time the heart contracts to force the blood through the arteries or blood vessels. We speak of the heartbeat or pulsation. The normal pulse usually has perfect rhythm and moderate rate. A marked variation in pulse sometimes is more serious than change in temperature.

Do not take a pulse after excitement or exercise.

The pulse is usually taken at the inner surface of the wrist on the thumb side, where an artery lies near the surface and close to a bone. (See illustration.)

You will need a watch or timepiece with a second hand.

To Take a Pulse

Important Steps	Key Points
1. The patient should be lying down or sitting with the arm at rest on the bed or other support.	Exertion from holding the arm up can affect the pulse.
2. Place the tips of your first three fingers on the inner surface of the wrist on the *thumb side*. (See illustration.) Press just hard enough to feel the pulse distinctly.	Never take a pulse with the thumb, as there is an artery in the thumb, and you will feel your own pulse. If you press too hard you will be unable to feel the pulse.
3. Count the pulsation or beats for a full minute.	Use a watch or timepiece with a second hand. Observe any irregularity in rhythm. (Does it skip beats?)
4. Record the exact number of beats in one minute and any irregularity.	The normal pulse usually has perfect rhythm. An irregular pulse will skip beats.

Respiration

Respiration is the process of breathing. Oxygen keeps the body cells alive. We get our oxygen by breathing in fresh air and get rid of carbon dioxide waste as we breathe out.

It is important to report to the doctor if the patient's respirations do not appear normal. For example, you will observe if the breathing is too slow, if it is shallow, if it is difficult, if the patient finds it easier to breathe when sitting up. Respirations will change with exercise or excitement.

Literature—America's Literature Comes of Age

Lesson 18 — Washington Irving, Polished Paradox

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 193-220)

For Tuesday, November 15, 1960

Objective: To relate the writings of Irving to the man, and both to the dynamic beginning period of the Nation out of which they grew.

WASHINGTON Irving, who became one of America's first cultural ambassadors to Europe, was born into a wealthy New York City merchant family, April 3, 1783. Although it was an age of pattern-making and expansion in every phase of the new Nation's existence, and although Irving became the first universally accepted literary symbol of the United States, yet never did he symbolize those driving forces which, in his own day, were at work to make his country unique and great.

Everywhere read and enjoyed, acclaimed and loved, he was Mr. American Literature, Gentleman, both creator and symbol, yet the world his writings created was one of memory, legend, and security. America's real world was one of action, of reality, of destiny, and futurity; and it was increasingly to become one of conflict. This world Washington Irving successfully avoided both in literature as in life. Between these divergent worlds, lie contradictions of a new Nation erupting into an identity which many of its citizens feared, others even refused to face.

Yet then, as now, music and scene, gentle humor and soothing dream provide their own peculiar delights. Nor are these enduring values to be refused any more in our own nuclear age than they were during the decades of momentous decisions and transitions which Irving could have known, but chose to ignore. In fairness we must esteem Irving for his considerable virtues, and for the great enjoyments still to be found in his early works. In literature he came as near to being America's patron saint as anyone; esteemed by his own age, he still yields gentle pleasure and lasting charm to our own.

Background Historical Events

Irving's seventy-six years made the grand span from the Revolution, which first gave the new Nation identity, to the Civil War, which so nearly destroyed it. On April 19, 1783, sixteen days after Irving's birth, Washington read to his troops the proclamation of Congress ordering "cessation of hostilities." A few months later British troops marched out of Irving's home town of New York after seven years of occupation. When Irving was five, the Constitution was ratified (1788). Thirteen years later Jefferson became President (1801), followed by the Louisiana Purchase in two years. In 1807, Fulton's steamboat confounded Irving's beloved Hudson River folk, and from 1812-1815 there was the War of 1812 with England, Irving serving briefly on the staff of the Governor of New York. In 1820, when

he was thirty-seven, the Missouri Compromise temporarily appeased the South on the slavery question, in 1823 the Monroe Doctrine startled the world, and, in 1825, the Erie Canal opened fertile interior lands to colonization. In 1831 the first steam locomotive run was made in New York State; five years later Morse invented the telegraph; the Mexican War began in 1846; followed by the Gold Rush to California. Commodore Perry opened trade with Japan in 1854; and in 1859 oil was discovered. On November 28 of the same year Irving died at Sunnyside, his tranquil country estate in Tarrytown on the Hudson.

The Essential Irving

Such events were *of* Irving's world, yet not *in* it, at least not imaginatively. Heir to a prosperous family hardware business which he hated less when it failed, "reading" in a law office just long enough to acquire a permanent distaste for dry legalities and an abhorrence of political strife, Irving's nearest approach to contemporary problems was to lose large sums in steamboat, western land, and South American mine speculations; later he found satisfaction in having brought together in peaceful arbitration the American Ambassador to the Court of St. James and British diplomats when, in 1846, the two countries were perilously near war over their differences in defining the northern boundary of Oregon.

A handsome young man with light brown hair, blue eyes, and a pleasantly husky voice both smooth and modulated, Irving was described as "Friendliness itself." Believing throughout his life that "a kind heart is the fountain of gladness, making everything in its vicinity to freshen into smiles, and that happiness is reflective like the light of Heaven," he dedicated his life to the pleasure of giving pleasure to others. In his travels during his mature years, and lengthy self-exiles to Europe, he considered himself a self-appointed ambassador of good will. Refusing to dwell on the rough and cruel part of life, he felt that good humor was "the oil and wine for a merry meeting." He loved little children, often playing with them for hours on end, and wrote lengthy letters concerning them. He was so modest and shy that when the famous English traveler, Mrs. Frances Trollope, spotted him in the audience of the Cincinnati theatre in which she was lecturing and asked him for an impromptu speech, he fled both the theatre and the town itself rather than comply. In the years of his semi-retirement at Sunnyside, his life continued as it had always been: with many visits from friends, close ties with his nieces and family, horseback rides in the country, regular attendance at operas and plays, whist, chess, reading, and writing. These were the important values in his personal life — mild, peaceful, harmful to none. In his life, as in his writings, he had "always had an opinion that much good might be done by keeping mankind in good humor with one another." So successfully did he mold his life to this ideal that, save for Franklin alone, he was most widely loved by his countrymen.

Irving, the Traveler

From his seventeenth year, when

he made his first extended trip up his beloved Hudson River Valley, Irving seemed happiest when he traveled. A painter with words, he sought scenes of beauty, finding it most abundantly in the exotic and the old, which, with extreme care and polish, he recreated into his sharply chiseled prose. Adored and pampered by his family, he was sent to Europe at age twenty-one to gain "health, education and pleasure," which, during the next two years, he found in abundance. Returning to America, he toyed with the law and magazine editing, then, in 1815 at age thirty-eight, he went to Europe for a Mediterranean cruise and remained for seventeen years. Again, in 1841, he returned to romantic Spain as American Ambassador for four years. The last thirteen years of his life he spent at his home Sunnyside.

Irving enjoyed creating the illusion that he lived a leisurely, casual, bachelor existence. Actually, Longfellow saw him truly when, calling upon him during his first long stay in Madrid, he gave the impression of "always being at work." In his travels, he was always the self-conscious literary man with a sharp eye for material suitable for his pen. In his writings he had excellent technical powers, which are everywhere evident in his carefully revised prose; but he had little creative impulse so, as his bosom friend Henry Brevoort wrote, "He makes his travels go far," as is beautifully exemplified in "The Stout Gentlemen," in our text, page 203.

Both in travel and in writing, Irving was the arch-romantic, loving to depict folk tales and humor with his skilled pen. Best of all is the carefully controlled tone of his sketches, which produces in the reader a subtle emotional effect of pleasure and surrender to his art.

Irving's Literary Significance

Irving's lack of interest in contemporary affairs is not to deny the importance of his contributions to American literature. Historically, he was the first writer in the new country to make his living by writing. The appearance of his *Sketch Book* ("A collection of familiar essays and pleasant tales," see text, page 193), in both America and England, in 1819-20, brought him immediate fame, causing Europe to admit that, finally, a first-rate writer had been produced west of the Atlantic. He pioneered the development of the short story, the only literary type originated in America, exerting a strong influence on Edgar Allen Poe and Nathaniel Hawthorne who brought the short story to its full stature. In addition, he influenced Dickens and Stevenson, and many other nineteenth-century writers. And, within his own lifetime, eight of his different works appeared in forty-two Spanish editions, 113 translations were made into French, and sixty-one into German; *The Sketch Book* was translated into fifteen languages, thus indicating his world-wide acceptance.

In two different senses Irving should be remembered as a transitional writer. Though he owed much to Goldsmith, his favorite author, and other eighteenth century English writers, such as Addison and Steele, Sterne and Swift, he was not merely their American imitation. In his youthful and best

works, *Knickerbocker's History of New York* and *The Sketch Book*, the sole aim of his satires was to entertain and give pleasure, in contrast to all his predecessors, except Byrd and Franklin, who wrote didactic literature designed to instruct or to persuade. He was first in his country to write biography, history, and the familiar essay for amusement only.

Irving's second transition reversed the trend from conservatism to liberalism which then characterized the new Nation growing towards its first full maturity. In his youthful satires Irving found his freest, most natural stride. When later he became a romantic antiquarian and mood-writer, the star of his genius was less bright (for example, *Tales of a Traveler* and *Life of Columbus*). Such later travel books as *A Tour on the Prairies*, *Abbotsford*, and *Newstead Abbey*, all appearing in 1835, were but competent first-hand reporting and impressionistic personal essays, while the ponderous works of his later years (*Life of Goldsmith*, 1840; *Mohamet and His Successors*, 1850; and his five-volume *Life of Washington*, 1855-59) were so grinding and dull that even amiable Longfellow complained that he was reshuffling his old notes rather than writing a new book. Thus his reputation arose from those few early works in which he attempted but few things, but he did those few extremely well.

Irving, the Satirist

New York was still a town which loved endless parties, parades, dinners, and its personalities and "characters" when Irving, aged twenty-four, joined with his editor-brother William, and James K. Paulding to publish twenty issues of *Salmagundi* during 1807-08 (*Salmagundi*; a miscellany or salad composed of chopped meat and pickled herring, with oil, vinegar, pepper, and onions). The unrestrained, youthful vigor of these essays is apparent only if the whole title is read:

SALMAGUNDI;
or the
WHIM-WHAMS AND OPINIONS OF LAUNCELOT LANGSTAFF, Esq., AND OTHERS.

In hoc est hoax, cum quiz et jokesez,
Et smokem, toastem, roastem folksez,
Fee, fa, fum. Psalmanazar.

With baked, and broiled, and stewed, and toasted;
And fried, and boiled, and smoked, and roasted,
We treat the town.

(*Salmagundi*, Saturday January 24, 1807, page 209)

Obviously patterned after the *Spectator* papers of Addison and Steele, the essays' theme might have been a statement in No. XIII: ". . . it is easier to laugh ten follies out of countenance than to coax, reason, or flog a man out of one." Two excerpts from the same paper show that the young wits dared to poke fun at whatever weaknesses they saw in humanity, not exempting youth's own common tendency to take itself too seriously while setting the established world straight:

. . . we seriously assure our readers that we were fully possessed of all the wisdom and morality it contains at the moment we commenced writing. It is the world which has grown wiser, — not us; we have thrown our mite into the common stock of knowledge, we have shared our

morsel with the ignorant multitude; and so far from elevating ourselves above the world, our sole endeavor has been to raise the world to our own level, and make it as wise as we, its disinterested benefactors (*Salmagundi*, page 263).

They also give ironic solace to those we always have with us who long for the flawless "good old days" while the modern world goes to pot:

. . . we bequeath our first volume to future generations, — and much good may it do them. Heaven grant they may be able to read it! for, if our fashionable mode of education continues to improve, as of late, I am under serious apprehensions that the period is not far distant when the discipline of the dancing master will supersede that of the grammarian; crotchets and quavers supplant the alphabet. . . . How does my heart yearn for poor dear posterity, when this work shall become as unintelligible to our grandchildren as it seems to be to their grandfathers and grandmothers (*Salmagundi*, page 264).

What a neatly turned satire on those who always feel yesterday's education was superior! And for dancing and music substitute TV and "rock 'n' roll" — have fundamentals ever changed?

Knickerbocker's History of New York (1809)

Among other reasons, sensitive young Irving gave up the editorship of the *Analectic Magazine* when he was twenty-seven, because he disliked reviewing books about which nothing good could honestly be said; similarly, through satire and laughter the *History* might be defined as a gentle listing of those weaknesses in mankind which Irving felt might be eliminated or improved. And in the vigorous new democracy, aristocratic, Federalistic Irving found much that might be bettered: he ridiculed fantastic new schemes for eliminating poverty, poked fun at the money system by suggesting oyster shells replace specie, found the solid old Dutch burghers pompous and windy, distrusted the equalizing rule by the people, feared mobs and Yankees, and even let the reader know that he was less than perfect:

If from all that I have said thou dost not gather, worthy reader, that Peter Stuyvesant was a tough, sturdy, valiant, weather-beaten, mettlesome, obstinate, leathern-sided, lion-hearted, generous-spirited old governor, either I have written to but little purpose, or thou art very dull at drawing conclusions (Book V, Chapter 1).

With the unrestrained vigor which characterizes not only the entire book but, more important, the mind of young Irving, he pricked the bubble of Dutch complacency by telling how their "Fort Good Hoop" was taken by the hated Yankees without casualty by invading the fort during the usual afternoon nap hour:

In an instant the flag of their High Mightinesses was lowered, and the Yankee standard elevated in its stead, being a dried codfish by way of a spread eagle. . . . Van Curlet and his men, they were seized by the nape of the neck, conducted to the gate, and one by one dismissed with a kick in the crupper. . . . Jacobus Van Curlet receiving two kicks in consideration of his official dignity (Book IV, Chapter III).

But Irving shows no partiality, for next he lampoons the enterprising greed of the Connecticut Yankees.

. . . the Nieuw Nederlandts had long been regarded by the whole Yankee race as the modern land of promise, and them-

selves as the chosen and peculiar people destined . . . to get possession of it. In truth they are a wonderful and all-prevalent people, of that class who only require an inch to gain an ell, or a halter to gain a horse. From the time they first gained a foothold on Plymouth Rock, they began to migrate, progressing and progressing from place to place, and land to land, making a little here and a little there. . . . Hence they have facetiously received the nickname of THE PILGRIMS: that is to say, a people who are always seeking a better country than their own (Book IV, Chapter XII).

After reading such samplings, it is no wonder that young Irving was popular with the home town folks even before "Rip Van Winkle" and "The Legend of Sleepy Hollow" endeared him to all people everywhere. The eerie mystery of the latter story has long made it a favorite of children of all ages, as well as influenced writers from Poe to Stevenson. Best loved of all Irving's works is "Rip Van Winkle," immortalized in the painting by John Quidor (text, page 165). In this story his two strongest literary skills are blended: first, with the same verve as found in the *History*, he satirizes the democratic spirit of party, weaknesses of mob voting, the tyranny of "petticoat government," and the rewards of "getting away from it all" — which seem to make nature-lovers of so many husbands; next he paints the dream of the ideal past in a nostalgic mood from which none of us can escape, the same mood which is to be his chief stock in trade the rest of his life until, alas, he wore it out.

While few will maintain that Irving is one of our great writers, none should deny his skills within that small area which he made his own. Not only was he a careful craftsman; he also knew precisely what his contemporaries wanted and he gave it to them, both to their delight and to ours. And while he dodged many realities in his later writings, and was heavily indebted to the eighteenth-century writers he loved, still it should be recalled that in several important ways he was first. Further, he excelled and was loved because much of his writing was his own; he maintained his independence even while he conformed; his strong feeling for old places and ways and folk tales was original; seeing the weaknesses of himself and his world, he laughed gently at it all; and, though basically an aristocrat, never did he take himself so seriously that he could not laugh at himself as well as his age, both past and present. Surely the American view of life as well as American literature would be much poorer had he accepted the appointment as Secretary of the Navy instead of trusting his talent and writing *The Sketch Book*.

Thoughts for Discussion

1. Though many have felt Irving always sought to escape the harsh realities of life, still he was tremendously popular. Discuss this apparent paradox.

2. In his later writings Irving gave up satire entirely. Do you feel this made him a better writer?

3. What do you feel to have been the source of greatest happiness for Irving?

Social Science—Spiritual Living in the Nuclear Age

Lesson 9 — Expanding Our Religious Horizons — Part II: Concepts of Man

Elder Blaine M. Porter

For Tuesday, November 22, 1960

Objective: To discover how our concepts of man and the resulting relationships influence our potentialities for spiritual living.

Introduction

THE challenge of understanding the nature of man has faced all generations. The Psalmist said, "What is man, that thou art mindful of him?" Socrates admonished his fellow men — "Know thyself." Alexander Pope in 1733 said in his famous poem, "The proper study of mankind is man."

Today the study of man is receiving more attention than in any previous period of history. Studies of human growth and development are numerous. Educators seek to "understand" students in order to teach them more effectively. Army psychiatrists analyze the "why" of man's behavior in order to explain his actions in certain situations. Religionists emphasize in more specific details than ever before how early experiences influence the later behavior and religious beliefs of an individual. Social scientists, mental health specialists, psychiatrists, and many other professional persons are waging crusades on many fronts as we attempt to understand more fully the nature of man.

Concepts of Man

The Bible teaches that God created man and, furthermore, that he created man in his own image. Latter-day Saints believe that man is an eternal being, having existed prior to this life and continuing to exist with his own individuality after this life. According to our present understanding we first existed in the form of intelligence. We then became spirit children of God, next mortal beings, and, following this, we will become resurrected beings.

We further believe that man has been given the free agency to make decisions and, to a certain degree, determine the course which his life will take. But within the framework of considering man an offspring of God, a free agent, and as one who is living a purposeful life, there is considerable latitude for beliefs concerning the nature of man. As we look at the *traditional concepts* of man, we find that three basic approaches emerge.

Man Is Evil. The most traditional approach is to look upon man as basically bad and inherently evil. Throughout most of Christian history, man has been taught that he was born in sin, and that his natural tendency is toward evil thoughts and sinful deeds. The statements, "man is by nature carnal, sensual, and devilish," and "the natural man is an enemy of God," have been interpreted by some to support this approach. If he is left on his own, they claim, he will yield to the "flesh," choose the evil, and, in general, live a life of degradation. Plans for transforming man from this state into one which would permit him to

return to the presence of his Creator range all the way from self-persecution to confessing a belief in Christ and being saved by the grace of God.

The task of child rearing from this point of view consists of one in which parents, teachers, and significant others in the life of a child must constantly and diligently work at rooting out the evil which is inherently in man from the time of his birth, and constantly try to direct and control him in order to produce a person who will obey and conform to the prescribed pattern. Proponents of this point of view have drawn an analogy between child rearing and that of rolling a ball uphill. As long as one is pushing and forcing it in the right direction, it will continue to go, but the minute one relaxes or removes the pressure, the natural tendency is to roll back down or, in the case of a child, to revert to evil and sinful behavior.

Man Is Neither Good Nor Bad. Another approach to man has been to look upon him as being neither basically good nor evil. This concept is based on the premise that man enters the world with a blank slate, and what he becomes and his future destiny depend upon what is written upon the slate by the significant people in his life (parents, other family members, teachers, etc). Man, it is claimed, can easily be swayed in the direction of good or evil depending upon who influences him first and most strongly. This concept pictures man living in a world in which good and evil are in competition with each other, and man stands as a neutral pawn to be pushed and swayed by the strongest force. He possesses the potentialities of becoming a sinner or a saint. The environmental influences are all-important in determining the direction life will take. With favorable environmental conditions and the influence of the spirit of Christ, an individual can develop and experience the most positive potentialities within him.

The task of child rearing from this point of view is to surround the child with as much protection from evil as possible while parents, teachers, and significant others indoctrinate him with concepts and beliefs that will take him in the direction of good and right living.

Man Is Good. A third approach is to regard man as basically and inherently good. Adherents of this philosophy point out that man comes into the world innocent of guilt and sinfulness and, as a child of God, he inherits divinelike attributes in his human nature.

> Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God (D & C 93:38).

This approach to man recognizes that he may be diverted into evil ways, but it looks upon life as potentially good and upon man as a potentially loving, kind, contributing person. One of the basic reasons why man is here is to experience further growth in his Godlike potentialities.

The task of child rearing from this point of view is one of helping the individual become himself. It assumes that if we provide a healthy atmosphere, positive growth and development will naturally take place.

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Man's Relationship to Man

No matter which of the above three concepts of the nature of man (or even combinations of these concepts) we subscribe to, we would probably agree on the final goal to be achieved: namely, to discover and live the abundant life as taught and exemplified by our Lord and Savior, Jesus Christ. However, the manner in which we go about achieving this task and the resulting relationship with our fellow men, vary considerably among these concepts.

If our concept of man is that he is by nature evil, we will approach him with caution and suspicion until he has "proved" himself. If we adhere to the belief that man by nature will do evil, our expectations are in this direction, and it is quite probable that we will find that for which we are looking. We tend to feel uncomfortable around him or even fear him, until we have established a feeling of trust and confidence. Such an outlook easily allows for exclusiveness and provincialism (a narrow point of view).

Those who subscribe to the second approach to man: namely, that he is neither good nor bad, but is as plastic clay — look upon other people as objects to be molded and manipulated to fit the values which the molder has. With this point of view, we approach others not so much with fear and distrust as we do with hesitancy and wonder and one maintains a much more optimistic view of man. Since he feels that man can just as easily be molded into a "good" person as a "bad" one, he is more willing to enter into relationships with him.

The third approach provides a

more widening horizon, since it looks upon man as potentially good and, therefore, looking for the best in his fellow men. We look upon our relationships with man as consisting not so much of protecting or manipulating and molding, but rather of helping the individual discover himself and experience the Godlike potentialities within him. It allows us to reach out with warmth, with love, and acceptance. It permits us to recognize the fact that it is human to err. But because there is value and worth and potentiality for good in all men, our responsibility and goal is not to condemn the evil and reject those who do not behave in our way and think as we do, but to capitalize upon the good in all human beings. We see our responsibility mainly as the task of trying to create an environment which is conducive to the healthy growth and development of all mankind — physically, mentally, socially, emotionally, and spiritually.

An illustration which may help to clarify this point is to contrast the potentialities of man with the expectations which we have when we plant a seed. We recognize that the potentialities for growth whether it be a cornstalk, a rosebush, or an oak tree, are inherent in the seed. Our expectations are that it will grow and experience its destiny, but we realize that we must make the conditions right in order for that growth to take place. We must find good soil in which to plant the seed. We must provide the necessary nourishment in order for it to grow. We must protect it, particularly during its early growth and tender period, in order that it will not be distorted or killed. Then, if we provide the right conditions, it will grow into the potentialities which we expected from the seed itself. But we would not expect the seed of a rosebush to grow into a distorted and tangled bush with no blossoms. Neither would we expect to take the seed of a squash and manipulate and mold it into a pine tree. And so with human beings, it is our responsibility to make the conditions right for learning and growth, so that a child may develop the potentialities of Godlike characteristics which are inherently within him.

The Latter-day Saint Concept of Man

The Latter-day Saint concept of man is that he is born innocent; unencumbered by any sin connected with his birth or with the fall of Adam. Furthermore, he is born with potentialities of Godlike characteristics. Note the following quotations from our prophets:

> Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of our earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages of aeons, of evolving into a God (Joseph F. Smith, *Improvement Era*, 13:81, November 1909).

> . . . we are the offspring of God, born with the same faculties and powers as He possesses, capable of enlargement through the experience that we are now passing through in our second estate. . . . He has begotten us in His own image. He has given us faculties and powers that are capable of enlargement until His fullness is reached which He has promised — until we shall sit upon thrones, governing

and controlling our posterity from eternity to eternity, and increasing eternally (Lorenzo Snow, *Millennial Star* 56:772, December 3, 1894).

We were born in the image of God our Father; He begot us like unto himself. There is the nature of deity in the composition of our spiritual organization; in our spiritual birth our Father transmitted to us the capabilities, powers and faculties which he himself possessed, as much so as the child on its mother's bosom possesses, although in an undeveloped state, the faculties, powers and susceptibilities of its parent (Lorenzo Snow, *Deseret Weekly News* 20:597, January 14, 1872).

Lowell L. Bennion, in discussing this subject, presents the following opinion:

Man comes into the world innocent of any guilt, sinfulness, or depravity. He comes as a child of God with divine-like attributes in his human nature. Moreover, the Spirit of God and of Christ enlightens every person who is born in the world to incline him toward the good.

Man, being a free agent, may choose good or evil. Living among other free agents, he is strongly influenced by others in this choice. . . . He is here to learn to do good and thereby to find joy. This he will find as he learns to live in harmony with the will and attributes of his Creator and grows in his God-like potentiality (Bennion, Lowell L.: *An Introduction to The Gospel*, page 58).

As the individual grows toward adulthood and becomes accountable for his actions, he must face the task of dealing with the physical drives and urges within him. These basic and natural urges are potentially valuable. It is only when they get out of balance and out of control that they are dangerous. We are reminded of the power of the desire for the expression of these drives and the inclination to yield to "the works of the flesh" in the scriptural affirmation that "the natural man is an enemy to God." Because of this, we as Latter-day Saints are taught that man must yield to the enticings of the Spirit, be born again, and put off the "natural" man, in order that the Godlike potentialities may properly develop and manifest themselves.

In the words of Brother ElRay L. Christiansen:

President Grant once reminded us that there are two spirits striving with all men — one telling them what to do that is right, and the other telling them to do that which will please themselves, that will gratify their own pride and ambitions. So, as King Benjamin said, unless we yield "to the enticings of the Holy Spirit, and putteth off the natural man . . . and becometh as a child," meek and submissive, and gentle, full of love, we are likely to spend our time in gratifying our own ambitions, and thus fail to develop the spiritual attributes and power. We will be led away from the divine destiny which may be ours (123 Annual Church Conference, page 35).

Summary

The nature of man for purposes of analysis has been classified into three broad approaches: (1) Man is basically and inherently evil; (2) Man is neither good nor evil, but enters the world as a blank slate to be written upon; and (3) Man has an inheritance of divine potentialities.

The relationships which we establish with other men are highly influenced by our concept of the nature of man. What we find in our fellow men is influenced, if not determined, by what we expect to find in him. It is also quite probable that what man feels we expect of him determines his behavior and

what he is able to reflect toward us. The attitudes with which we approach man, whether these attitudes be overt or subtle, and whether they be directed toward a child or an adult, are powerful influences. If we give the impression to a child that we expect him to misbehave, to be "naughty," to be "bad," he soon learns to play the role which we expect of him. This alone suggests the great value of a positive concept of the nature of man. Regardless of the concept we choose to believe, we all recognize that man is here to develop the divine characteristics within him, that he needs the nurturing care of individuals who love him, and the spirit of God to inspire and guide him.

Establishing harmonious and creative relationships with our fellow men is one of the cornerstones in the foundation of building a world at peace. Just as the lens of a camera determines the width of focus, so does our concept of man determine the narrowness or breadth of our religious horizons. God grant that we may have the vision and understanding that will permit and help us to implement the concept of the brotherhood of man truly.

Thoughts for Discussion

1. Give additional illustrations of how one's concept of the nature of man influences child-rearing practices.
2. Give additional illustrations of how one's concept of man influences his relationship to his fellow men.
3. How does one's concept of man relate to his concept of God?
4. In what way does an understanding of the concept of emotional maturity help us understand man?
5. What are some of the ways in which we can learn more about the nature of man?

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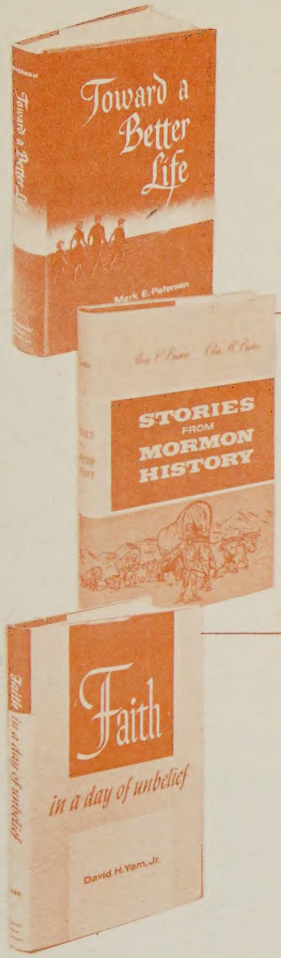

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